The Pulpit

A Journal of Contemporary Preaching

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James T. Cleland:

Rest and Be Thankful

Donald G. Bloesch • Vain Hope for Victory

Edward K. Ziegler • Called to Break Bread Together

ROY PEARSON

DON'T BLAME THE LAYMEN!

HERBERT STROUP

COUNSELING COLLEGE STUDENTS

Their Characterization in Recent Nonfiction

(Second of Three Parts)

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NOTICE

In the future sermons and articles submitted for publication in The Pulpit will be returned only if they are accompanied by postage and a self-addressed envelope. The number of sermons and articles now received by The Pulpit and the time required for their return make this change in policy necessary.

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VOLUME XXXII NOVEMBER 1961 No. 11

"I Don't Care"

FREDERICK W. ROBERTSON, whose sermons remain with us as models of terseness and lucidity, was despite his gentleness frequently involved in public and ecclesiastical controversies. At such times he displayed a courage, even a boldness, which seemed in strange contrast to his tenderness and his courtesy. At the height of one of these controversies a lady called upon Robertson and assailed him for his heterodox opinions and cited the dire consequences which in this world and the next would fall upon him because of his nonconformist views and actions. To which he replied, "I don't care." "Do you know," said the lady triumphantly, "what 'don't care' came to, sir?" "Yes, madam," Robertson answered, "He was crucified on Calvary."

Robertson's "I don't care" was not, as the lady could understandably assume, the product of irresponsibility, of arrogance or of eccentricity. For the moment call it courage. If you know Robertson's life you are required to put down his "I don't care" as evidence of his fearlessness in preaching the gospel openly and plainly. But for Robertson and for his preaching courage was not a primary but a derivative. When it was necessary to do so he went against the popular mood and took the consequences. "Duty," he said, "must cut public opinion boldly against the grain, if necessary." So he preached at the parting of the ways, sought no refuge in feigned eccentricity and paid the penalty which duty often exacts. Not because he was rash, reckless or indifferent to the sensibilities of the people; not because he hungered for notoriety; not because he was innately or morbidly cantankerous or gave way impulsively to unbridled inclinations. On the contrary, controversy pained him, his reputation as a popular preacher he despised and his sensitive nature was not invulnerable to slander. No, he preached courageously because he believed that God's truth and God's will had been conveyed to men in the gospel and that upon him as upon others had been laid the urgent and, to him, irksome duty to preach that gospel. (Strange that to so great a preacher preaching should have been so heavy a cross.) He was under orders and, like the soldier he wanted to be, he obeyed against all dangers. In him courage derived from conviction and from an overpowering sense of duty.

Clarity, energy, elegance and imagination, Broadus told us, are the essentials of good style. Without these qualities verbal communication falters. But perfect style can be hypocritical, the work of an actor whose heart is not in what he says, of a sinecurist who speaks only for pay. The sermon, to be a sermon, must have other and preliminary qualities. It must rise out of conviction, be propelled by a sense of urgency, and obey a duty which duties cannot cancel. Robertson said "I don't care" about some consequences because he cared deeply about others.

A missionary, recently returned to this country and having visited many ministers in many churches, remarked to a friend that never before in the history of Christianity had Christian ministers been gripped by so wide and so deep an uncertainty as they are now. This is one man's opinion but the insight is discomfortably accurate. It leads us to ask whether it is not possible that the tameness of so much of our preaching is due not primarily to our lack of courage but fundamentally to our lack of conviction. Is it not possible that we do not dare enough because we do not believe enough? Is it not possible that our words are domesticated by the words of this world because we have too little confidence in the words which are not of this world? Is it not Thomas's doubt rather than Peter's denial which makes pliable the prophetic tongue in our time?

Take that swift phrase which summarizes the whole gospel in five words: Jesus Christ, Lord and Savior. The phrase is frequent on our lips. Do we believe it? How can we preach that Lord to our times unless we ourselves are confident that he will surely subject all things everywhere to his lordship? How can we preach that Savior unless we ourselves have the assurance which prepares us to surrender this world and this life in the faith that he has purchased for us another realm and another life? If we believe in a Lord who blocks every honorable egress from his kingdom and compels those who flee his rule to slip out only under sin's disgraceful cover of darkness and in a Savior who even from that disgrace can save us in a forgiving love which endures beyond our last

(Continued on page 14)

Thanksgiving Leaves Us Rested
And with Our Second Wind

Rest and Be Thankful

By James T. Cleland

IF WE were to walk through Glen Croe in the Western Highlands of Scotland, between the jagged peaks of the Cobbler and the Brack, we would be both enchanted with the view (if it weren't raining, as it usually is) and exhausted with the climb (unless we were in good physical condition). It's a long pull up Glen Croe, a rugged road with almost no human dwelling on it. As we mount, the prospect becomes more and more glorious: loch and seaway, moor and ben, purple earth and blue sky. The summit of the pass — before the road drops down through Glen Kinglas to Loch Fyne — the summit is fitly and satisfactorily called "Rest and Be Thankful." I've cycled that road — on foot, pushing the bike — and one does rest and one is thankful. Wordsworth has written one of his rightly unread poems about this spot, entitling it "Rest and Be Thankful":

> Doubling and doubling with laborious walk
> Who, that has gained at length the wished-for Height,
> This brief, this simple wayside Call can slight,
> And rests not thankful?

Let this be a parable of what our present service of worship ought to be. Let us rest and be thankful. For what? Well, let us find out by asking three simple questions about the festival of Thanksgiving: Why? What? How?

I

To answer the "Why?" we had best turn back to our spiritual-political forefathers to discover what it was in their lives that caused their act of gratitude to be remembered, repeated, and officially declared a national celebration. You know the setting in 1621: the glad recognition by the Pilgrims that the first harvest had been gathered. It was a festival of food and games, of psalm-singing and athletic contests, of stern men of God, some rascals, and a group of friendly Indians. It was a feast of thankfulness, a salute to God who had guaranteed provision for the coming winter.

Yet, it is well for us to remember that, in material terms, there wasn't much for the Pilgrims to be thankful about. I wouldn't go so far as one pulpiteer who suggested that "the Pilgrims were quite pitifully in the red." It is true that they were poor, that they hadn't gathered much of a crop, and that half of their original number already lay in the cemetery. But the remnant was glad to be alive. A citizen of Paris was asked what he did during the French Revolution and he replied, simply and to the point: "I survived." That is what the Pilgrim Fathers and mothers and children were giving thanks for. Perhaps they remembered one mordant verse of Holy Scripture, for they did know the Bible: "A living dog is better than a dead lion" (Eccles. 9:4). It was a wise New England custom which, at the annual Thanksgiving meal, placed five grains of corn at every plate as a reminder of those stern days in the first winter when food was so depleted that but five grains of corn were rationed to each individual at a time. The annual feast was gratitude for plenty with a symbolic remembrance of scarcity. This is the background to our Thanksgiving Day.

There is, however, a background to that background. For the Pilgrims, Thanksgiving was in some measure the repetition of the harvest festival of the Old Testament. Let us hear the words of institution as they are recorded in Deuteronomy 16:13-15:

> "You shall keep the feast of booths seven days, when you make your ingathering from your threshing floor and your wine press; you shall rejoice in your feast, you and your son and your daughter, your manservant and your maidservant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. For seven days you shall keep the feast to the Lord your God at the place which the Lord will choose; because the Lord your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful."

Notice the stress on "rejoice" and "be altogether joyful." From time immemorial, folk have rested and been thankful to the gods or god for the harvest, for preservation in the guarantee of supplies during the forthcoming winters. The Pilgrims were in a tradition, a tradition which they accepted, recognized and transmitted so that we, their successors, acknowledge ourselves to be heirs

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of that tradition of gratitude. Such an appreciation of God's part in creation and preservation is our continuing appreciation of the rock from which we were hewn and the quarry from which we were digged. (Isaiah 51:1.)

This, then, is the "Why?" of today's service. This is why, in the presence of God, we rest and are thankful on the fourth Thursday of November.

II

Now we must answer a second question: "What?" What is the content of this service of worship? What is its central affirmation?

It has something to do with the recognition of ourselves as part of nature. It is tied up with birth and growing up; with rosy-fingered dawn and red sunset; with the neighing of horses and the lowing of cattle; with stubble on a mown field and trees stripped of their fruit — and with what they all mean to us. It is the recognition of our kinship to earth and air and sea; it is the quickened sense of our creaturehood.

Perhaps we shall grasp that if we look with some care at our Scripture lesson: Acts 14:8-18. Paul and Barnabas are in Asia Minor on what has been called "The First Missionary Journey," telling the good news of Jesus the Christ. At the town of Lystra, they had healed a lame man and caused the citizenry to jump to the conclusion that the gods had descended in human form. The townsfolk proceeded to worship Barnabas as Zeus, the head god, and Paul as Hermes, the messenger and spokesman of the gods. To put the matter mildly, that upset the evangelists who were quick to deny any incarnation for themselves: "Men, why are you doing this? We also are men, of like nature with you . . . " (v. 15). What follows is very important for us at this service. What would we expect Paul and Barnabas to say next? They were the apostles of the new cult of Jesus: born, teaching, crucified and resurrected. Wouldn't we assume that they would talk about Jesus? But they don't. They never mention Jesus. Listen to them: "[We] bring you good news" (v. 15). Good news; that is a translation of "gospel," of "evangel." All right then, what is their "good news"?

> "You should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them . . . yet he did not leave himself without a witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness." (vv. 15 and 17.)

That was their gospel so far as the men of Lystra were concerned. It is always the basic gospel, the good news of the God who loves us into being and continues to love us in the bounty of nature for the preservation of our bodies, the temples of our spirits. There isn't much point in talking about the Incarnation unless there is a real God to become incarnate. It is a wise Christian who continues to celebrate Thanksgiving *before* he moves on to Advent and Christmas. Our Lord himself never wearied of pointing to the God of nature revealed in the lilies of the field and sparrows and sheep and seed falling on the earth. In nature, God has left his footprints.

"But," you say to me, "will this kind of gospel convert men to God?" It has. Let me give you but one example. You know, or should know, Brother Lawrence and his classic of devotion: *The Practice of the Presence of God.* He is the monk who found God as close to him in the kitchen, amid his pots and pans, as when he was on his knees at the blessed sacrament. He was converted at eighteen. How? His biographer tells us:

> That in the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed, and after that the flowers and fruit appear, he reached a high view of the providence and power of God, which had never since been effaced from his soul. That this view had set him perfectly loose from the world, and kindled in him such a love for God, that he could not tell whether it had increased in above forty years that he had lived since.

This reveals the prior importance of the doctrines of creation and preservation to that of redemption. Hold on. It goes farther than that. It reveals redemption *within* creation and preservation since we, too, are children of nature. When we know that God has a loving interest in our physical lives — as Jesus and Paul and Barnabas and Brother Lawrence and the Festival of Thanksgiving all point out — we need not be fearful about this care of our souls. God the creator, God the sustainer — this is the "What?" of our Thanksgiving service. Therefore, rest and be thankful in that good news.

III

Let us turn to our third, and last, question: the "How?" of our gratitude at Thanksgiving.

But, before we do that, let us honestly face two difficulties that beset many, if not all, of us at a festival of this kind. In the first place, some of us are not rooted enough in country life to appreciate what the regularity and recurrence of the ingathering means to farm folk. That is my own sorry state. I'm a city boy. Sidewalks are my rural lanes and houses my hawthorn hedges. I know less than nothing about "nature." In fact, I have much misinformation. When I was a boy, I thought cows gave milk and calves gave cream, and that was why there was less cream. If I were to build a house now, I think I would surround it with concrete, painted green, and that would solve the problem of a lawn. As a consequence, I am not much in demand as a speaker to garden clubs. How can such a one as I understand, in its rich implications, a thanksgiving for harvest?

In the second place, unlike the Pilgrims, we

are not impoverished. The Thanksgiving turkey is just another turkey in a long succession of turkeys. Cranberries we regularly have as an appetizer before lunch in March or July as in November. It is a really sensitive soul who bares and bows his head in gratitude amid the abundance which flows from the American cornucopia of plenty. One understands why the Pilgrims gave thanks — their food was a survival value. Oh, it's fun to be home at Thanksgiving — for a day or two; a family reunion-dinner is sheer joy — if it doesn't last too long. But can we grasp the sober satisfaction, the away-down-deep gratitude of a stern company of God on a rock-bound coast with half the company buried in the camouflaged cemetery — camouflaged to disguise their weakness from their enemies? Perhaps if we recognize these understandable difficulties and prime our imaginations, we can. Let us try to figure out the "How?" in two ways.

First, we should remember God. This is a festival. But it is a religious feast, rooted in the Old Testament, as we have seen; transmitted by the Pilgrims, our spiritual forebears; ours to ruin or obliterate or maintain. We should look to the God behind the ploughman, and the sower and the reaper and say, humbly but gladly, "Thank you, Lord, thou faithful God of the seasons." Remember to say grace on Thursday. If your family is not in the habit of returning thanks, do it for them in the quietness of your own room before you come to the table.

Here is a prayer from the Hebrides, addressed to the Trinity:

O minding Three,
Blessed be ye
For meal that's meat,
For meal that's life
To labouring man
And fainting wife.

O minding Three,
Blessed be ye
For meal that's wine
And music and grace,
That drives the plough,
And fells the tree,
And builds a joy
In every place.

If we lived in the barren Hebridean islands we would understand the fervor with which that grace is said. Thanksgiving is a time of appreciation to the blessed God of nature.

In the second place, especially for those of us who are city born and city bred and relish nature only through train or plane windows, Thanksgiving is a good time to remember the farmer. He is God's agent, servant, slave, in coaxing, taming, directing the wholesale growth and fertility of nature. Too often we think of him only in terms of subsidies and soil banks, of ploughing under and surpluses. He is the peasant, the hick, the hayseed. We accept his labor and curse his prices; we assume his toil and damn his demands. Do you remember how Lady Nairen, the author of the song "Caller Herrin' " described herring? She said you may ca' them "vulgar farin' " but wives and mothers "maist despairin' " call them "lives o' men."

Thanksgiving is a time of gratitude to the farmer and the fisherman. We say that they are selfish, only out for themselves. All we are saying is that they are just like us, for the most part. But we exist because of them. So let us say, or at least whisper, our thanks to them for co-operating with God in stocking our iceboxes and tables and stomachs.

Remembered, sincere, profound thanks to God and man is the primary "How?" of this festive season.

"Rest and Be Thankful" is no place to stop for long at the head of Glen Croe and Glen Kinglas. One pauses there to look back at the ascent from Loch Long and forward at the descent to Loch Fyne. Then we move on, rested, with our second wind. "Rest and Be Thankful" is a bonny name for a necessary halt in a hilly journey in the Scottish Highlands. It is a bonny name for a necessary halt in the journey of the spirit. Let us make this Thursday — part of it, at least — "time out" for the grateful acceptance of the heritage transferred to us by the Pilgrims and for a prayer of Thanksgiving *to* God and *for* his servants who together continue the blessed work of creation and preservation.

The Barren Fig

"When I would gather them, says the Lord, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them." Jeremiah 8:13

O barren tree, your God is passing by,
Because you are not ready you must die.
And is the season of the fig not here?
The time is for the end-time to appear;
It crashes like a wave of crystal light,
And look, the fields for harvest now are white!
From him who has not, at this dawn of day,
The little that he has is stripped away.
Who bears the green leaf only, not the fruit,
Is cursed from henceforth, withered at the root.
There is a Tree yields its all in spring
And stands for an eternal hallowing
With everlasting Fruit upon its bough.
O barren fig, the harvest time is now!

EDITH LOVEJOY PIERCE

Don't Blame the Laymen!

By Roy Pearson

ONE OF the most disturbing aspects of the contemporary church is the number of ministers who find the ministry disillusioning and blame their laymen for their disillusionment. They entered the ministry with high ideals, they say. They wanted to devote their own lives to God, and they wanted to lead the laymen of their churches to a similar devotion. But their laymen had a stereotype for the ministry, and they insisted on crushing their ministers into it. In general, this stereotype calls for them to lead vapid services, preach soothing sermons, make insipid calls, run useless organizations, and — most important of all — incur the displeasure of no one, especially the large contributors. "I wanted to be a person," one of these ministers complained, "but my church wants me to be a stuffed shirt. I wanted to be a minister, but my people turned me into a puppet. I wanted to lead my church to serve the world, but I ended up being my church's servant."

The trouble with such accusations is that they are neither wholly false nor wholly true. There *are* stereotypes of the ministry; some of these stereotypes *are* grievously regrettable; and some ministers *are* horribly handicapped by their congregation's insistence that they leave undone the things which they ought to do and do the things which they have no business to be doing. In this sense, the complaints of the ministry are justified, and its protests warrant a hearing. But a thoughtful layman might reasonably suggest that this somewhat oversimplifies the situation: the ministerial lament is partly true, but it is not wholly true. And after twenty-five years' experience with the parish ministry — nineteen of them as a minister myself and six as a teacher of ministers — I find myself increasingly sympathetic with the thoughtful layman.

For one thing, I am not at all sure that many ministers are being accurate in their description of what their laymen want them to be. In fact, the bloodless, puritanical, I-am-looking-down-my-nose-at-you caricature into which some ministers say their laymen are trying to compress them is precisely the attitude for which the ministry is most roundly criticized by most of the laymen who talk to me about the matter.

If the ordained ministry must always be more than a profession, it should never be less. The Christian ministry belongs to the total church — to its lay members no less than to its ordained — and what justifies a man's ordination is the church's decision that in the division of the church's talents he has received those which make him best qualified to perform certain of the church's duties. When he accepts ordination, he professes that with God's help he can do the tasks of the ordained ministry. The congregation's expectation that he will do what he was ordained to do is not to crush him into a stereotype: it is only to judge him as it judges everyone else — by his ability and faithfulness, and the minister who accuses his people of stereotypes is often a man whose heart condemns him for incompetence.

Most of the laymen whom I have known well have wanted their ministers to be good men, forceful preachers, faithful pastors, sensitive priests and able administrators. Moreover, they have been far more intelligent in putting content into each of the adjectives than some ministers would have me believe. Irrelevant worship, cloying sermons, pointless calls and needless organizations — these are not what laymen want but what they loathe. Indeed, if the complaints of many ministers are accurate and these atrocities truly represent the layman's longing, it is pertinent to inquire why the churches are not crowded: such prostitution of the church's life is not hard to find.

Most of the laymen whom I have known well have not wanted plaster saints in their pastors, but they have wanted men whose solid goodness challenged them to match it. They have looked for holiness in worship, but they have hungered for a piety without pretension. They have expected their preachers neither to impress them with their

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oratory nor to caress them with their comfort, but they have yearned for such a proclamation of the gospel that their faith will be sustained and their strength will be enlisted. If their minister has no reason for calling, they want him to stay home, but they covet a pastor who cares enough for them to care what happens to them. They are much too busy to enjoy wasting their time in fruitless clubs and associations, but how they wish their minister could marshal their resources in the service of their Lord!

A congregation has the right to expect such leadership from its minister. With man these things are impossible, but with God they are not, and the pastor who complains about the stereotypes which his laymen have created for him would do well to ask himself whether his resentment is not in part a refuge from his failure and a haven from his guilt.

In the second place, it should not be overlooked that where undesirable stereotypes actually exist, the congregations are not always responsible. No one does more to depreciate the ordained ministry than ordained ministers. Sometimes it is the minister himself who has created the image of the ministry for which he then condemns his laymen. Sometimes it is his fathers in the cloth who have eaten the sour grapes and set his teeth on edge. But in either case, it is not always the layman who cuts the patterns for the clergy: the visible shape of the minister is often of his own designing.

As a matter of fact, it is much easier to exemplify Christian goodness in negative terms than in positive, much easier to be good through abstinence from tobacco or alcohol than to be good through loving one's enemy or laying down one's life for one's friend. There is nothing difficult about going through the motions of worship, preaching a sermon that will offend only through boredom, having tea with elderly ladies or being the executive secretary of couples clubs and bowling leagues. The hard task is making worship significant, making preaching relevant, making calls effective, making church *activities* the activities of a *church*.

If the ordained ministry has its share of exceptionally able men, it probably has no more than its share. The man of only ordinary imagination and ability finds it more feasible to *maintain* an institution than to *lead* it. "Doing what comes naturally," he conveys the impression that he is doing what a minister ought to be doing; conveying that impression, he creates a stereotype in the minds of his people; seeing himself reflected in his people's consequent expectations, he does not like what he sees; and not wanting to blame himself, he blames his people.

That the clergy are not wholly responsible for such stereotypes is obvious, and it is equally clear that where the caricature is inherited from his ministerial predecessors, a pastor faces a difficult task in providing a more adequate image. But before a minister blames his people for what they expect of him, he is well advised to inquire whether he and his fellow ministers have not made a contribution to the expectation.

Third, even where there are offensive stereotypes which are wholly assignable to the laymen themselves, there is little but tragedy when the minister either gnaws out his heart in bitterness or abandons the ministry in disgust. The people who create stereotypes are still people. More than that, they are God's people, and God is concerned about them for at least two reasons: first, because he is concerned about all people, and second, because the people of the churches constitute his body.

It is not uncommon to have a minister accuse his people of ignorance and stupidity: they do not know what the Christian faith is, and their assumptions about its implications are so wide of the mark that an educated minister has no point of contact with them. Nor is it uncommon to have a minister accuse his people of hypocrisy: claiming to be Christ's disciples, they exercise no discipleship, and assumed to be Christians, they are not even good. Still further, it is not uncommon to find that the minister's accusations are quite true.

But the minister who thinks that his people's ignorance and sin disqualify them for his ministry is incredibly naive about himself and abysmally unaware of the meaning of ministry. The situation he deplores is the reason for his being. It is the substance of his calling, the material for his labor, the justification for his salary. His real ground for anxiety ought not to be that he is too good for his people — too pure, too wise, or too able: it ought to be that however small or unimpressive his charge, it is too big for his thin talents and too important for his meager intelligence. His principal cause for concern ought not to be that so many of his people have fallen short of their high calling: it ought to be that so many of his people have needs which he has not met.

The predicament of the pew is sometimes the pew's own fault: the ignorance is culpable, the indifference inexcusable, and the malice deliberate. Far more frequently than the minister may imagine, however, the predicament is imposed by inheritance or environment. Eyes do not see because they have been blinded. Ears do not hear because they have been deafened. Feet do not move because they have been hobbled. The principal blame may still be attributable to laymen, but the laymen to whom it is attributable are often not the laymen to whom the minister directly ministers. In any event, the predicament of the pew is one from which the pew cannot extricate itself without external help, and the need of that help is one of the reasons for the ordained ministry.

No minister should be resentful because his laymen do not serve him, because they do not obey his orders, lift his burdens, increase his reputation. They were never intended for that purpose: they were meant to be servants, but their Lord is not their pastor. On the other hand, he should not be resentful because his laymen need his service. That is what he was called to offer: he was meant to be the servant of the servants of God.

Let it be clear in conclusion that these words are spoken to ministers by a man who is himself a minister and who stands himself beneath their judgment. Let it be clear also that they are intended not to debase the ministry but to exalt it. It is not the ministry which is in question, it is only its practitioners. But let it be clear, still further, that it is unfair to blame laymen for the sins of their pastors: laymen have enough sins of their own.

The State Must Not Play God

Vain Hope for Victory

By Donald G. Bloesch

Psalms 33:16-19.

IT IS generally agreed by biblical scholars that the thirty-third psalm is postexilic which means that it was written after the captivity of the Jewish people. The "king" and the "army" referred to in this passage might be either foreign or Jewish. It is not improbable that parts of this psalm point to the pre-exilic period in which the Jews had a standing army. Whatever may be the immediate reference of our text, its deepest meaning is that no king or nation is saved by a great army.

Ancient Israel and Judah, as well as many of the larger nations in the then-known world, were continually preparing for defense against possible attack. According to the prophets it is not wrong for a nation to seek to defend itself. But it is wrong for a nation to place its hope in a great army or in weapons of destruction. The Psalmist makes this very clear: "A warrior is not delivered by his great strength. The war horse is a vain hope for victory, and by its great might it cannot save." A nation can survive, according to our text, only when it places its trust and fear in Almighty God. In times of famine only God can keep the individual as well as the nation alive. Deliverance from death rests not in the might or power of the creature, but in God. The hope of a nation lies in the steadfast love of God.

The prophets of Israel lamented the steady secularization of their country. Early wars in Israel were sanctioned because the people as well as the military leaders placed their trust in God. Many of these wars were fought with torches, trumpets and pitchers. The nature of these weapons indicates that the people looked to God for the victory. It must be admitted that these early wars were marked by cruelty and fanaticism. Although they reflect an abiding trust in God, they also point to a deficient understanding of God's revealed will and purpose which is given in Christ.

The later history of Israel was characterized by a growing dependence on armaments. At the beginning of Saul's reign, professional soldiers were employed for the first time to wage war. When Solomon was king there was a large standing army which included war chariots and horses. The prophets protested against this technicalization of war. They decried the power state and its entangling alliances. Isaiah warned: "Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the Lord!" (Isaiah 31:1). The prophet Jeremiah counseled submission to the enemy on the grounds that the people's trust in weapons had become too imbedded to warrant the sacrifices involved in war. He felt that God's honor and glory would be eclipsed even in a war of self-defense. In his mind

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it is better in this kind of situation for a people to suffer than to inflict suffering upon others.

The Christian church through the ages has argued on the basis of certain Old Testament and also New Testament passages that it is permissible for the state to prepare for and to enter into war in order to defend itself and to secure justice. It was contended particularly on the basis of Romans 13 that the state has been ordained by God to preserve order and justice. The state is permitted to wield the sword even against other states. But the church was always quick to point out that this permission is revoked if the intention of the state is aggression.

In the early church there emerged the theory of the just war which sought to hold in tension the inherent evil of war and the necessity of a state to defend itself. A just war was defined as that war which has for its aim justice and order and which employs means that are just. Just means are those which accomplish more good than evil. Even though a state may wage war, according to the just war theorists, it must not place its confidence in weapons or in its own might. It must recognize that real justice is a gift of God and cannot be attained through force of arms. The most that arms can do is to curb injustice and suppress anarchy.

Church theologians argued that a nation at war must confess its sin before God even if its aims are high. No war, not even a just war, can win justification from God. A Christian therefore must enter war filled with contrition. There must be no adulation of heroes. There must be no glorification of war. During the Middle Ages a soldier was barred from communion for ten months if he shed the blood of another man, thus pointing to the fact that war is evil. The church has been aware also that Jesus has not looked kindly upon war. When Jesus censured Peter for cutting the priest's ear he was reminding his disciples that God's kingdom can be maintained only by the power of God. He was pointing to the fact that the strength of the kingdom lies not in the sword, but in the cross.

As we ponder our text we can see that our situation is certainly similar to that of many ancient nations. We, too, as a people are preparing for war. We also are placing our hope in weapons. Our war horse can be said to be nuclear weapons and also chemical and biological weapons. There is today what amounts to a pathological dependence upon these weapons in both the United States and Russia. Our national leaders are encouraging this, since they are urging us to spend ever more on defense and missiles.

Our situation is at the same time dissimilar from that which our text mirrors. It is dissimilar because of the nature of the weapons involved. The weapons that we are amassing are immoral because they cannot be used without making us murderers. The war which we are preparing is unlawful and cannot in any sense be regarded as a just war. It cannot be a just war because the evil which these weapons create outweighs the good that they can accomplish. Such weapons must not even be used in self-defense. Just as torture was outlawed by the church from its inception, so weapons of mass torture must likewise be forbidden.

Weapons of mass extermination are an abomination in the sight of God. The reason is that in using these weapons, the state can no longer discriminate between the good and evil, the just and unjust, the innocent and guilty. Not only combatants, but also noncombatants (which include helpless women and children; the infirm and the insane) are on the front lines in a nuclear war. In such a war, even millions yet unborn would be affected by the poison of radiation. The consequences of this kind of war could only be anarchy and lawlessness.

The Christian cannot support nuclear war preparation because it is impossible to trust and believe in a God of love and advocate the use of weapons which disfigure the helpless and innocent. These bombs are a far cry from the trumpets and pitchers used in the holy wars of the Old Testament. There is even a qualitative difference between nuclear weapons and swords, guns and also pinpoint bombing. Nuclear weapons, in that they destroy indiscriminately, are in the same category as poison gas and obliteration bombing. The difference is that the devastation which the new weapons create is on a much vaster scale.

It must also be pointed out that many in high places are coming to feel that nuclear weapons cannot be effectively used except in surprise attack. Military leaders are now seriously discussing the possibility of pre-emptive war, which means that it would be permissible for one nation to strike first if it obtains information of impending attack. Instead of guaranteeing the defense of a nation, it can be seen that nuclear weapons only insure its physical and moral ruin.

Many argue today that nuclear weapons are keeping us out of war. These people hold that such weapons deter aggression. But actually it can be shown that the amassing of these weapons has precipitated an armaments race which might make war inevitable. We are living in at least a relative state of peace not because of our weapons but because of God's long-suffering. Hope that is based on the war horse must be renounced as vain and illusory. God's patience has held the idolatrous cravings of the warmongers in check. But how long will God be patient?

There are some who might ask whether I would prefer slavery to nuclear war. I can only reply as did one German theologian to a similar question: "It is better to be dead and a slave than a murderer." Or as Augustine said: "I would rather be a slave of man than a slave of sin."

Man today is elevating himself to the position of God. He does this when he presumes that he can control the power of these weapons. Man's trust in these weapons masks a hidden trust in himself. His reliance upon the war horse points to his lust for power, his desire to be God. Only a nihilistic state could use weapons of mass extermination and this is a state that sees itself as a law unto itself. The state is permitted by God to wield the sword. But the state is not permitted to play God.

The Christian is forbidden to take part in either a cold war or hot war in which nuclear weapons play a role. The reason is threefold. First, there is an idolatrous trust in these weapons. Like the ancient war horse, nuclear weapons have become like gods. Secondly, there is the idolatrous presumption that we can control these weapons. But no nation can control weapons of such magnitude and power. Thirdly, these weapons are immoral in the sense that they would involve us in wholesale murder. Weapons in themselves are amoral except where their very presence breeds fear and suspicion. Weapons can be made to serve a good cause but nuclear weapons, in that they can do nothing but destroy, serve only Satan.

The proper attitude of the Christian in the precarious situation in which he finds himself today is contrition. As Christian people living in America we should confess our sin in depending on these weapons. We should confess our share in the guilt of the use of this weapon against the Japanese people. We should confess that we are implicated in the preparation of these weapons against the innocent and helpless. As Christians we should curse these weapons as a "vain hope for victory." We should instead place our hope in the steadfast love of God. We should renounce our reliance upon these weapons and repudiate their use.

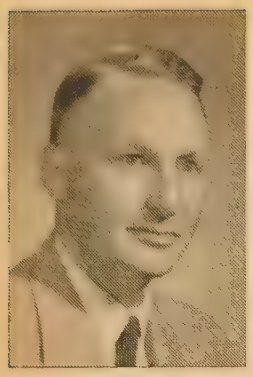
O that we might heed the ancient warning: "A king is not saved by his great army; a warrior is not delivered by his great strength. A war horse is a vain hope for victory, and by its great might it cannot save. Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death, and keep them alive in famine."

Most Holy God, awaken us to our guilt as a people in our senseless preparation for nuclear and germ warfare. Convict us of our sin in seeking to usurp thy role by arrogating to ourselves the power to create and to destroy, the power to determine the destinies of nations and peoples. Bring us to our knees in repentance for our crime against those Japanese people who were killed by the atomic blasts in World War II and also those who are still suffering from radiation burns. Teach us to fear and to rely upon not the might and craft of our nation but thy word alone. Grant us the courage to renounce weapons of mass extermination as a vain hope for victory and to place our hope in thee who alone canst keep us alive in the famine. We pray in the name of Jesus Christ, the One who chose to be killed rather than to kill. Amen.

A Prayer

ALMIGHTY GOD, we come before thee to acknowledge our gratitude for the heritage that is ours in this land. To it our forefathers were led. In it our fathers have striven to bring forth a nation pleasing unto thee and a blessing unto us. Out of the forest they made land to till; from the mountains they have wrought treasure; upon the prairies they garnered grain, and we in our turn bless thee for the fruitfulness that sustains our bodies. And we praise thee that our fathers sought to fashion government witnessing to the world that every man has dignity and the power of self-discipline which make him worthy to share in government. We thank thee for the liberties which they defended with their lives and sought to guarantee by the establishment of laws which make for freedom. We bless thee for their vision of an educated people and for the establishment of schools accessible to every child in the land. And we praise thee that they did everywhere set the church.

Protect us, O Lord, in the midst of these blessings that we fall not into that vainglory which would say that our land is without error. Within our borders there are men and women who have not been granted full dignity nor their just share in government; our education does not everywhere shed a true light, and our religion does not always truly show forth thy glory and bring us to the divine companionship. In this good season as we delight in the natural glories of the land, may we recognize in mountain and on plain, by the lakes and in the great deserts, the handiwork of a good and mighty God. As we share in the harvest may we recall the dedication of labor and skill which, working with the things of thine earth, have built a civilization. May we recognize the task that lies before us if the heritage we received is to be made available to our children and our children's children. Surely as thou didst bless Abraham so thou didst bless our pioneers and through their bravery made us a nation. From generation to generation may it be a nation which hears thy word, does thy truth, and forgets not that thine is the glory, through Jesus Christ our Lord. Amen.
— W. Barnett Blakemore, dean of Disciples Divinity House and associate dean of Rockefeller Memorial Chapel, University of Chicago.



Counseling College Students

Their Characterization in Recent Nonfiction

(Second of Three Parts)

By Herbert Stroup

COLLEGE students have been called many names. One that seems to stick as a tag for the current generation of college youth is "the beat generation." No one quite knows what "beat" connotes. Jack Kerouac, the author of *The Subterraneans* and a high priest of the "beat" movement, says that it is derived from "beatific," although it is very hard to know what possible semantics brings such a meaning to light. A better effort at definition was made by E. S. Casey and R. B. Robertson III, in an issue of the new publication, *Ivy Magazine,* published in New Haven and edited by a board drawn from students at Brown, Columbia, Cornell, Dartmouth, Harvard, Princeton, and Yale. They are careful to point out that "beat" does not mean "weariness." Rather, "it's the downbeat of Charlie Parker's sax, it's the new generation's diet of drugs, sex, and a gutty rock number." As they characterize the current generation of college students, it is an earthy hedonism which predominates. In summarizing their findings, the authors say that "the Beatist seeks spiritual awareness, yet ends with little more than animal sensuality."

Of course, not all would agree with this description of the college students of today and many would assert the impossibility of upholding any single interpretation of what makes the college student run. Actually the impressions of college students held by responsible authorities are manifold. At several points they disagree sharply with the presentations of the recent works of fiction. The accounts in novels tend to picture the college student as a person who has lost his intellectual equilibrium, who revels in sensuality, who enjoys the moment, who is basically childish and immature, and who is incapable of grasping ultimate or even relative meaning for himself. Nonfiction writers, although they at times agree with this version of the current generation, are inclined to see other features to the situation, other values and disvalues.

The variety of opinion regarding the present-day college student is made manifest in a major survey of *The Nation* (March 9, 1957) entitled "The Careful Young Men: Tomorrow's Leaders Analyzed by Today's Teachers." The article consists of a potpourri of commentary by noted college professors. Carlos Baker, of the department of English of Princeton University, has this to say: "The most striking characteristic of the present generation of undergraduates, so far as I know them, is that there are relatively few gods in their respective pantheons. . . . They distrust most forms of extremism." Wallace Stegner of Stanford University describes the lethargy of the students and the professors' temptation as follows: "They are hard to smoke out. Sometimes a professor is baited into protest by the rows and circles of their closed, watchful, apparently apathetic faces, and says in effect, 'My God, *feel* something! Get enthusiastic about something, plunge, go boom, look alive!' " Malcolm Brown of the University of Washington states: "Strong intellectual or aesthetic allegiances scarcely exist among the present college generation here." "College has ceased to be a brightly-lighted stage where he discovers who he is. It is rather a processing-chamber, where, with touching submissiveness, he accepts the remarks of lecturers and the hard sentences of textbooks as directives that will lead him to a job," remarks Allan Seager of the University of Michigan. Karl Shapiro of the University of Nebraska says: "I am sorry for the intellectually godless. For them the mysteries are dead. I pity them: they will have no memories." These, then, are the traits of the college student: the loss of standard ideologies (intellectual, religious, aesthetic), distrust of self and others, a sense of aloneness, a lack of deep feeling concerning anything, the avoidance of extremism.

A number of the professors who provided statements for *The Nation* symposium commented upon the ready docility of college students. They said that students of the day do not ask searching or fundamental questions. They in part merely wish to "get educated" so that they can secure a job which will bring them a degree of private

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security against the confusions and uncertainties of society. Karl Shapiro puts it this way: "Passivity is the last word we expect to use in connection with a generation of students, but it's the only word that applies to the American university student of the past few years." Charles Shapiro of Wayne State University says: "In class they get along, accepting what their teachers tell them." This view is confirmed by David Daiches in an article in *Commentary* which contrasts the students of the English and American universities in the light of his experience as a professor in both. "In such fields as literature, philosophy, and history, at least," says Daiches, "the bright British student will most appreciate the lecturer who plays with ideas cleverly and suggestively, but the bright American student resents that: he wants the truth, or the right methods, and no nonsense." The attitude of some students seems to be: tell me what I need to know; let me pass the hurdles of examinations and other mechanics which the university imposes, so that I can get a good job and live within the private realm of self, family, and friends.

The foregoing authorities have not sought to provide a scientific analysis of the American college student. They have been perceptive commentators whose insights stand on their own feet like the tracks of the solitary hunter who walks the forest where other hunters have trod. They are valuable as intuitive reflections by experienced teachers of youth. They are self-justifying. Yet, there are other reports on the nature of the present generation which aim at greater inclusiveness, more scientific pretension, and more reliable generalizations as conclusions. Two of these studies will be reported on here as illustrative of the genre.

The Unsilent Generation by Assistant Professor Otto Butz permits eleven Princeton seniors of the class of '57 to tell their own reactions to their education.[1] According to the comment on the jacket of the book this account gives an "intimate portrait of the generation now leaving college."

"A gentleman and a gentleman's son" reports in the Princeton study that the university truly is "the country club that it is sometimes reputed to be." He claimed to be on the campus only two fifths of the time and in three years had only one dateless week end. Another student of the eleven spent his first night at Princeton getting drunk and telling dirty stories. To him "college seemed like a holiday." He progressed to the point where he got "absolutely soused every week end." Others speak of "orgiastic drinking parties" and "drunken bouts at local taverns." The assertion is made that liquor is the students' "major social prop." Sex, moreover, is another compelling attraction for the undergraduates, according to this survey, "ninety-five per cent of the guys . . . looking for that 'cheap, physical stuff.' "

The Butz study indicates that the social side of undergraduate life is predominant at Princeton. The students look down their noses at their fellow students who spend too much time in libraries. The intellectual type of student is frowned upon as someone who is maladjusted or who can't make the grade socially. One student of the eleven said that he only met one person in four years whom he truly considered to be an intellectual. The faculty also come under severe criticism. A history major describes his teachers as "pedantic, crushing bores." Another was able to assert that "no member of the faculty, including my own adviser, appeared particularly interested in me as an individual."

Clearly and systematically the picture is painted of a generation which glories in sensuality and is untouched by the rigors of intellectual aspiration. The campus resounds to the cries of Bacchus and Eros while on the side it is whispered that religion is a dead issue, the chapel services are a joke, ethnic and racial discrimination are blandly sanctioned, snobbishness is the rule for success, and self-interest is the prime virtue of the disenchanted.

In strange contradiction to these attitudes of the eleven Princeton students is the positive over-all view with which they hold their university. Only one of the eleven is unable to say that his education is less than the very best, "perhaps the best available in America." They seem enamored when representing this stance with the "well rounded personality." By this term they apparently have in mind the person who is socially adept at low jinks. They are surely not to be classified as intellectuals. They are far also from being socially responsible.

Also in strange contradiction is the conclusion of Professor Butz. His "net reaction is one of profound encouragement."

Admittedly, however, the views of eleven students, the publisher's blurb notwithstanding, do not constitute an adequately scientific picture of the Princeton student body. Moreover, they do not represent in any sound statistical sense the current generation of college students. And yet, there stands their report.

The other study of college students which illustrates even more comprehensively than Butz's the nature of the present-day college student was made by Philip E. Jacob, a professor of political science at the University of Pennsylvania.[2] His work began with an exploratory study in 1955-56 of the impact of general education in the social sciences upon the values of the American college student. The study was financed by the Edward W. Hazen Foundation. In the process Professor Jacob assembled data from a wide range of studies,

[1] New York: Random House, 1958.

[2] *Changing Values in College*, (New York: Harper, 1957).

conferred with many scholars and those who led educational programs, and observed firsthand the social science programs of instruction in about thirty institutions. Among other questions, he was seeking answers to the following: What are the main contemporary patterns of value among American students? How much do students' values change during college? How much of a difference does a liberal, instead of a vocational or pre-professional, curriculum make? Can one distinguish faculty who exert a great influence on students' values from those who do not?

Professor Jacob's analysis encompasses factors which fall beyond the scope of the present question, although they are important in other contexts. For the present purposes it is only necessary to ask: According to Professor Jacob, what is the college student like? On this score the study does provide systematic clues.

In general, say the Jacob findings, college students are remarkably homogeneous in their values. This fact in itself seems doubtful in the light of the wide variety of regional, religious, socioeconomic, ethnic and racial backgrounds possessed by such students. Again, the fact seems doubtful in the light of the fact that colleges are presumedly ideal places for the full freedom of expression of diverse viewpoints and attitudes. Yet, homogeneity is the answer.

The values on which there is homogeneity number eight. These may be briefly listed. (1) Students are "gloriously contented" both in regard to their day-by-day activities and their expectations for the future. (2) A great majority are unabashedly self-centered. (3) The student environment is pervaded by an easy tolerance of diversity. (4) The traditional moral values are cherished by almost all students. (5) Students regularly express a need for religion, although their religion does not carry over to guide decisions in the weekdays. (6) They are dutifully responsive toward government, expecting to obey its laws, pay its taxes, and serve in its armed forces. (7) Students possess strangely contradictory attitudes toward international affairs. They look forward to another major war within a dozen years, yet they are least concerned about international problems and such organizations as the United Nations. (8) Finally, students by and large set great stock by a college education in general and their own college in particular.

Of course, not 100 per cent of college students comprise this or any other profile, although Jacob does claim that as high as 80 per cent do conform to these values. This fact is compelling when it is realized that included within the norm are students from coast to coast, at state universities and denominational colleges, Ivy League sophisticates and city college commuters.

The Jacob data seem to be saying that higher education is faced with a startling and far-reaching challenge. It well may be that the force of higher education has been strengthening a major social revolution in the country, a revolution which is consolidating the basically secular, although nominally religious, era which has been blossoming during the past decades and even centuries. The product of this cultural revolution apparently is the self-oriented individual who, though conforming readily to the requirements of the groups in which he must necessarily and almost reluctantly participate, is essentially solitary and private in his interests and character.

The challenge, moreover, is made not only to colleges which oftentimes think they are engaged in quite a different enterprise. It is also a challenge to the churches as primary molders of values in society. It is true that there seems to be a great revival of religion on the campuses of American colleges of all types. Some church leaders and college personnel proudly point to this revival as a sign that the lean years have passed theologically and now there is being established the milk and honey stage of pure religiosity. Some religious gains well may have been secured. But it is apparent from the testings which have been made that in the main the turn toward religion is more sociological than theological in its implications. That is, students in large numbers, like their parents and adult friends everywhere, are becoming religious (whatever that may mean aside from joining a church and nominally supporting it) primarily because it is the thing to do socially. Having an accepting attitude toward religion signifies, as Will Herberg has shown in his *Protestant, Catholic, and Jew,*[3] the badge of social respectability which is vitally essential in securing status in the community.

The churches clearly have a singularly difficult task facing them, so far as college students are concerned. The need is to break through the rocky ground of religiosity to harrow, seed, and fertilize the pure soil of the spirit.

[3] Garden City, New York: Doubleday, 1955.

"I Don't Care"

(Continued from page 3)

disobedience — if we are convinced of and committed to such a Lord and such a Savior, our preaching will not lack courage, it will not lack urgency, it will not lack pertinence. It is futile to ask a dauntless preaching of Jesus Christ as Lord and Savior from hearts that doubt and wills that disown. What is needed in our time is Christian witnesses who from a fixed ground in Jesus Christ are able to say to all the rebukes of this world, "I don't care." — KYLE HASELDEN

Called to Break Bread Together

By Edward K. Ziegler

John 17:20-23. Ephesians 4:1-6.

CHRIST calls this church and all churches to a deeper and more manifest unity, both within the church and with the whole body of Christ. The emergence of a world-wide fellowship in Christ is, as William Temple so movingly said in 1942, the great fact of our time. Christ is calling us not to make or achieve unity, but to become aware of and live by the deep, basic unity in Christ of all believers. This was so much on the Savior's mind and heart that it becomes the chief burden of his high-priestly prayer in John 17. We shall not attain to the full unity of his body until he returns fully to consummate his kingdom; but we are called to recognize our oneness and to live by it here and now; to demonstrate how God in Christ reconciles all men to himself and then to each other. This incomplete unity of which we are not a part, is a unity of the road.

We shall examine the true nature of Christian unity and look soberly at the sin of disunity. Then we shall examine the ways in which we can help to answer our Lord's prayer that "they may all be one."

The Pressure of Our Calling

Four times in John 17, Christ prayed for the unity of all those who should believe in him and be his church. (Verses 11, 21, 22, and 23.) To hold lightly, or to spiritualize away the very deep and obvious concern of our Lord is a denial of him. And this is only the most pointed and obvious reference to his concern. He had earlier said, "On this rock I will build my *church*." Notice, not my *churches,* but my *church!*

The unity for which Christ prays is three-dimensional. It is unity upward. Its real basis is unity with God. Our sense of belonging to one another as Christian brethren comes from our common sonship. We are children of God first. In him and his holy will is our peace and our unity.

And it is a unity of time. We are surrounded by a great cloud of witnesses. From Jesus' day to this present year, the church militant and the church triumphant are one. And from here on to the end of time, we are still one with all who shall in future years be Christ's men. He is Lord of our history, and his church is "praying yet, a thousand years the same."

This unity in Christ is a unity of breadth. *All* who shall believe throughout the world are included. The unity of Christ's church transcends all barriers of race and nation and tongue. And under his providence, it may well include infinite billions of sentient beings on planets and worlds far out in the outer reaches of deep space. He calls us to a unity which is notably more exciting than all social or political or racial unities; it is a unity which overcomes all barriers.

St. Paul is the prophet of Christian unity. Again and again he pleads and prays in his epistles for the unity of the church. Nothing could so quickly bring anguish to his heart and a rebuke to his lips as a faction or division in the church. In 1 Corinthians 1 and 3, he pleads for the healing of the rifts caused by party strife. Galatians 2 is his version of the long and bitter controversy over circumcision. But the Ephesian letter is the crowning argument for the unity of the church. The unity purchased so dearly and founded so unshakably by Christ is the major theme of the book. The first half presents the invincible theological foundation for the new order of God. Our text pleads for the unity of the Spirit in the bond of peace, a deep unity based on our call from Christ, on our being members of one body, called to one hope, servants of one God, bearers of one faith, cleansed by one baptism, worshipers and sons of one God and Father. Here again we find the three dimensions of unity.

Paul could not condone factions and schisms because of his exalted concept of the church. The church was God's temple, and in it there could be

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but one shrine. It was Christ's body, and that body must not be maimed by amputation. It was the bride of Christ, and of all marriages, none more than that of Christ and his church would be indivisibly monogamous. The rise of factions, splits in the church, to Paul were gravest sin, because they dismembered the body of Christ, wrecked the temple, made the marriage a blasphemous bigamy. So Paul risked his very life to maintain the unity of the church. How else can one explain the deep concern that the great relief offering should be properly presented and understood, even though it meant imprisonment and death? This project played a most important role in Paul's life work. Cullman says that when insoluble doctrinal differences split whole sections of the church in two camps, the apostles, while recognizing these differences in a frank and sincere manner, created nevertheless a bond of love, namely the collection for the poor of the Jerusalem church. Thus it became a witness to the solidity of the bond between all who belong to Christ.

Other than these scriptural pressures for the unity of the church of Christ, there are pressures from without. How can a hopelessly divided church make a powerful impact on the minds of men when a monolithic communism confronts them? Only a church which recognizes and demonstrates her essential unity in Christ can speak convincingly of God's order to a world torn by racial animosities, by class struggles; a world divided by iron and bamboo curtains. Only the church which is one in Christ can provide a truly unifying Christian fellowship which transcends all the frontiers of the emerging nations of the world in our generation.

And only a church which is determined to stay together in bonds of Christian unity can withstand the vicious attacks of the renegade apostles of discord on her very flanks, who emerge in troubled times to shout raucously their slanders of atheism and communism against the real spiritual leaders.

The Nature of Christian Unity

Thus the pressure for a closer Christian brotherhood in Christ comes from the clear, insistent call of our Lord Jesus Christ; it is the burden of his prayer for us. It is central in the ministry and teaching of St. Paul. It is the effect of a true reading of the New Testament account of the early church. The immense challenges of a crazy, disordered world in which demonic forces are at work drive us to stand together, lest we be scattered and fall separately. In all these pressures, we must make sure that our growing sense of oneness is not merely a forced togetherness for expediency, but a truly Christian unity, based upon the true nature of the church and her loyalty to her common Lord.

The unity for which Christ prayed, and for which I plead, is a real, vital, demonstrable unity immeasurably exciting and yet really attainable. It is not the establishment of a vast, complex machine served by an army of more or less spiritual bureaucrats. It is not a corral into which all of us must be driven against our will. It is not an intellectual strait jacket, binding us into hard and fast dogmatic fetters. It is not a dead uniformity. Where there is true Christian unity there is great liberty of thought and the opportunity to exercise live options in doctrine, patterns of worship and group life. Unity does not mean bringing all of us in faith and practice down to some common low level, some least common denominator of the spiritual life. And let it be clearly said that this unity is not, and of right cannot be, a man-made unity — something which we engineer.

But as shown in the majestic structure of Paul's thought in Ephesians, our real unity is in Jesus Christ our Lord. He is our peace; he has broken down all the high walls between Jew and Gentile, bond and free, male and female. Through shedding his blood on the cross, he has done away forever with all the enmities; first between man and God, then inevitably between man and man. The church which he purchased with his precious blood can never be rightly divided. He is the divine Savior and Lord of the church. It is unthinkable that those who speak in his name should rend his seamless robe, dismember his body, set up rival altars in his temple, make his marriage to his chosen bride a base polygamy! This unity in Christ is the gift of God. We cannot create it. It is inherent in the New Testament doctrine of the church. It is for us to realize it, accept it, and live together as true members of that body.

Christian unity demands a united witness. We have one gospel to proclaim, not many. The united witness works two ways. When the church is giving priority to the *kerygma,* the preaching of the gospel with a view to evangelizing the world, it will have a deeper sense of oneness with all who follow and witness to our one Lord and Savior. The experience of the church has ever been that the emergence of a church in response to the preaching of the gospel creates a new unity. The church in such so-called mission lands as India, Japan, and Africa has ever been ahead of the older churches in its realization and practice of unity.

We are called likewise to a united service, to *diakonia.* The unifying power of deep, compassionate service in Christ's name is immeasurable. We are never more fully one in Christ than when we are sharing bread. We are called to break bread, not only to one another in the close-knit family of the church, but to find and express our unity in breaking bread with all God's hungry children.

And we are called to a deep Christian fellowship on every level, to *Koinonia.* This magnificent word means much more than togetherness. It is

absolutely dependent upon the divine relationship. But we are called as Christians to live and work and serve and worship in amazing and creative and redemptive love. Perhaps no one has so perfectly described this emerging fellowship as did William Temple:

> As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. . . . Almost incidentally the great world fellowship has arisen; it is the great new fact of our era.*

As we draw nearer to Christ we draw nearer to each other. We cannot for ever be content to continue our separate, selfish ways. We must move as rapidly as we can to the ultimate goal of a truly united church. I do not believe that our present denominational structure is permanently pleasing to God. I believe he wants us to grow together until we become perfectly, demonstrably one. If this means that we lose our personal, even our denominational life that it may be a part of the larger life of Christ's church, so be it! "He that loses his life for my sake and the gospel's shall save it!"

The Sin and Scandal of Disunity

There are many evidences of growing unity in the church. But we have far to go! More than two hundred sixty different denominations exist in America alone, each with its organization, its treasury, its mission field, its cherished heritage, its jealously guarded autonomy. In the church in America so great division is a weakness. On the mission field it is a sin and scandal. Disunity, overgrown denominationalism, factions and parties even within the church, are the result of our sin. They represent the invasion of God's order by the sinful divisions of the world.

Let us hasten to remove some misconceptions: (1) That we have a monopoly of truth. Perhaps few would openly claim that today; but we often act as if it were true. (2) That we should withdraw from those whose beliefs do not coincide with our own. This Paul would never do. Purity of doctrine is important, but we do have a vital relationship with all who serve Christ as divine Savior and Lord. (3) That the church is a human structure; that we have made it for our own needs, therefore we should control it to suit ourselves, and its success or its welfare is totally in our hands. It is in far better hands than ours! (4) That earthen vessels are eternal. The church is eternal, for it is God's. But the man-made branches of it, the earthen vessels which seek to contain it, may serve a useful purpose and pass away. This may be true of a denomination, even one we so greatly love and cherish. In the fullness of time God may lead us into a better arrangement for the advancement of his church and kingdom.

Our self-seeking and pride and love of status often make the achievement of real unity difficult. Schopenhauer said that people are often like a group of porcupines trying to keep warm on a freezing night. If they huddle too close they injure each other, and if they stay too far away they freeze to death. Our sensitivities and our love of recognition and status may often keep us so far from other Christian brethren that the arctic cold of the world's night freezes the warmth of love in us.

It is only when the churches are introverted and self-centered, or when they seek the glory of man rather than the glory of God that this question of unity is even debatable. Within the church, disunity and tensions arise and threaten our peace and our witness, because of our individual selfish pride, our personal desire for places of honor and power, our mistrust of other's spiritual gifts. Men find a noble spiritual insight, then believe that all who do not fully share it, or those who fail to see it, should be excluded from the fellowship. We build fences around a precious truth and gladly corral those who accept it. But we regard it as our discovery and charge admission to experience it. We begin to enjoy and to be supported by the small, like-minded group, and soon find ourselves denying or at least forgetting the deep unity we share with all who serve and follow Christ.

How to Realize and Practice Unity

1. We must truly and humbly repent of our sins of divisiveness. If we have forgotten our Lord's vision and prayer, if as persons we have been proud and have hoarded our light, if as a church we have been more concerned to maintain a tight, complacent fellowship than to lose ourselves in witness and service, God's call is to repent.

2. Paradoxically, we can only make our best contribution to Christian unity by being deeply loyal to our own denominational heritage, appreciating it, contributing proudly what God has revealed to us, working wholeheartedly through our own church program.

3. We should frankly recognize, gladly accept and joyously praise God for the vast diversity of spiritual gifts within our church and others, and steadfastly strive for the full liberty of Christian brethren to exercise all these spiritual gifts as a contribution to the nurture of the body of Christ "until we all attain to unity of the faith."

4. We must learn to live with and accept, as a part of the process of Christian creative interaction, all kinds of divergent views. Paul's answer to the problem of divergent convictions in the church was: Do not turn your back on those whose convictions differ from yours; confront them with the truth you have received from God; try your best

* William Temple, *The Church Looks Forward* (New York: Macmillan, 1944). Used by permission.

to arrive at real agreement; manifest your loving concern for them in acts of sharing and service; make such sacrifices as you can without going against your conscience; seek to maintain the fellowship which is essential if the church is to show forth the fullness of Christ's reconciling work. Shall we not follow him in this?

We ought to stand up and be counted in the ecumenical movement. We belong together in the councils of churches, and should not be apologetic about it.

Certain corollaries of this stand in the ecumenical movement are of practical importance. As responsible churches within the councils, we should maintain serious conversations with them, and with churches which are not in the councils. We have spiritual gifts to bestow upon others, but we may hope to receive spiritual gifts also. We have much to learn, and we may humbly learn from churches of very wide variety of traditions.

5. We must break bread together on our knees. The breaking of bread together is a beautiful symbol of our unity. We are at one family table. On our knees we are in worship. Only as we join with our brethren in worship, and even in the communion, can we come into the fullness of the Christian grace of unity. As people of divergent Christian backgrounds, of all races and colors break the bread of God together, they will know that the Christ whose body they symbolically break, is the true source of their common life.

My Brethren, I could reverently wish we could have heard the Savior pray; surely he prayed for me, for all our brothers and sisters in Christ, when he said, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." Now the warring madness of a disordered world is too great for a divided Christendom to heal. The world's sorrow is too great, its hunger and pain too vast, its night of fear and despair too black for a divided church to bring hope and healing and light. The splendor of Christ's vision for his church as his body is too magnificent for anything less than a united church; one loving, sharing, witnessing body. Only such a church can bring to our sorry world one redeeming gospel, one transforming faith, one purifying baptism, one reigning, loving God and Father of us all to bring all men who will into his great family at last, under one Lord and Savior.

Thoughts on Preaching

✚ WE have churches of the nicest, kindest people, who have nothing apostolic or missionary, who never knew the soul's despair or its breathless gratitude. — *P. T. Forsyth*

✚ I THINK Poetry [sometimes preaching too?] should surprise by a fine excess and not by singularity — it should strike the reader as a wording of his own highest thoughts, and appear almost a remembrance! — *Keats*

✚ THERE is no market for sermons on the text: God so loved the world that he inspired a certain Jew to inform his contemporaries that there was a great deal to be said for loving one's neighbors. — *Arnold Lunn*

✚ HIS words always gave the impression of the physical pressure of an irresistible truth. — *Gorky's comment on Lenin*

✚ WHAT distinguishes a real artist is *intensity* of reaction. — *E. C. Montague*

✚ FOR if the glory of God is dear to us, as it ought to be, we ought to struggle with all our might against him who aims at the extinction of that glory. — *Calvin*

✚ EVERYTHING marks the man intent upon serious business, whose sole anxiety is to convey his meaning with as much precision and energy as possible to the minds of his auditors. — *Henry Rogers*

✚ WITH words alone, you don't make the soup. — *Rumanian proverb*

✚ THE spoken word is the foundation of all language. — *Linguaphone motto*

✚ WHENEVER you want to say "Thou art the man," have the good sense to imitate Nathan's method as well as his boldness, by seeking out the offender when he is alone. — *Charles Reynolds Brown*

✚ IT [the Resurrection] is the first and last and dominating element in the Christian consciousness of the New Testament. — *Denney*

✚ BE as systematic as a businessman. Enter your study at an appointed hour, and let that hour be as early as the earliest of your businessmen goes to his warehouse or his office. . . . Shall their minister be behind them in his quest of the Bread of Life? — *J. H. Jowett*

THE MOURNERS BENCH

By G. Hobab Kish

AWARDS are among the least expensive and yet the most acceptable gifts in the world. Offer a preacher a large honorarium or another honorary degree, and nine times out of ten he will take the degree. Some little, one-horse organization with enough money to have a parchment printed or a plaque engraved will have no trouble getting first-rate speakers for their annual meetings if they will give an award. It does not matter much what it is for. Maybe a fellow helped a lady across the street, or slowed up for cross traffic, or said a good word for freedom. Give him an award and then hit back and collect one thousand dollar's worth of service from him. Brethren, it is a racket but it is wonderful!

It means we like a little recognition. Even in materialistic America, money is not enough. We would rather have a medal or a citation. Some of the Hollywood moguls would not be caught dead in a meeting of the Society for the Advancement of Literacy in Lower Slobovia. But let the Society offer the poor millionaire producer a five dollar piece of paper saying that he produced the best picture of the year, and he will be there on time and even pay for his dinner. Which is to say that money is dandy, but to have one's work recognized is much better.

Now all of this is overlooked too much in the church. Laymen can fall into the habit of ferreting out a minister's weak point and blowing it up all out of proportion. All they can see finally is this admittedly weak quality and if they try hard enough, they can give the congregation this same astigmatism. Sure he has weak points. So has every minister that ever serves that church. Even old Hobab in his moments of honesty (too rare), marvels at how people have put up with him. But we must shore our preachers up on the weak side and appreciate their strong side.

It is good business to give a preacher a raise and tell him that his accomplishments are appreciated. A little dinner and a little bragging will get more results than all the criticism in the world. Nothing makes a man work harder than to have somebody say he is doing a good job. He goes farther faster with a little sweetening in his diet while a constant sourness is like brakes on his machine.

Preachers need to learn this lesson, too. We can become a thankless lot, complaining about the laymen who are not much account and overlooking the laymen who make the church great. Plan some recognition for the boys who do the visiting and the chairmen who raise the budgets. Write a note of thanks to the president of the women's society or, better yet, send her some flowers. Most of our people never get any notice, and to have their names in the paper is a rare experience. Let the church hand out a few awards to the plain saints who will never make *Who's Who* but whose names are written in the Lamb's Book of Life.

Awards are wonderful to get and they are wonderful to give. Then when you have to speak like a prophet, the people will remember the shepherd. Strange that so many of us in the ministry preach this on Sunday but never take the time to practice it on Monday.

Prayer

Third Assembly

World Council of Churches

New Delhi, India

November 19 — December 6, 1961

Suggested prayer for use in churches on Sunday, November 19, 1961, the opening day of the Third Assembly of the World Council of Churches, New Delhi, India.

ETERNAL GOD, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them. May He who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord, to whom with thee and with the Holy Spirit be all glory and praise, now and forever. Amen.

Model of an Effective Pastor

By John R. Bodo

As a seminary professor, my main job is to "produce" or (more humbly and realistically) to "co-produce" *effective pastors.* A few months ago a few members of our faculty at the San Francisco Theological Seminary at San Anselmo, California, decided that the "effective pastor" cliché should be examined, for once, in *functional* terms. What, precisely, would a pastor *do* in a typical (though conveniently hypothetical) parish to merit a citation for "effectiveness"?

What follows is one man's model of an effective pastor. It is deliberately sketchy and suggestive, with a few touches of levity as a further safeguard against the usual ponderousness. It is designed as an invitation to critical conversation.

The effective pastor, henceforth to be known (affectionately, I hope) as E.P., is presumed to serve a church of some 1500 members in a county seat of 40-50,000 people, with a diversified economic base and a population heterogeneous in every sense. For the sake of contextual verisimilitude, we will make him a United Presbyterian. We will also give him a staff consisting of an assistant pastor (retired, specializing in calling), a director of Christian education, a director of music (who is also the organist), one and a half pretty secretaries (neither of them a Presbyterian) and a sexton (who, for once, receives a fair wage).

E.P. is in his American prime (i.e. 45), married, and the father of four well-planned children — two boys and two girls. I wish I could say that he is a graduate of "San Anselmo," but propriety would frown upon such an assumption. We will assume, however, that he has had one summer in the program of the Presbyterian Institute of Industrial Relations and another as an intern under the Council for Clinical Training. He makes it a practice to be enrolled in at least one course in the local college but avoids "clergy institutes" which are thinly disguised filling stations for sermon illustrations.

For convenience's sake, we'll be peering over E.P.'s pastoral shoulders from seven overlapping angles corresponding to as many basic "roles."

Minister of the Word and Sacraments

E.P. uses a relatively "high church" liturgy with definitely "low church" preaching. The accent is on the communal nature of worship. Congregational participation is at a maximum. Instruction in "why we worship as we do" is being offered regularly, both from the pulpit and in the adult study program. E.P. draws freely on the worship resources of the whole "catholic" church and is able to account theologically for all that is or is not done in the services.

E.P.'s church celebrates holy communion monthly and baptism quarterly, devoting the entire service to the sacrament (s) each time. The sacraments are never separated from the preaching of the Word.

Marriages and funerals are held in the church and are likewise complete services of worship. Ordinances expressing the doctrine of Christian vocation, i.e. confirmation, admission of members, ordination of ruling elders and deacons, receive the same "full treatment" in the context of corporate worship.

As for his sermons, E.P. preaches to proclaim and to teach, never to "inspire," though many people testify that inspiration occurs as a hard-to-resist by-product of his preaching. Some people, however, take rather vehement offense at the concreteness of his vocabulary and the pointedly local import of his illustrations which, unfortunately for them, are uncannily well documented.

Educator

As a dyed-in-the-ecumenical-wool Presbyterian, E.P. regards himself as a teaching elder not only in the Christian education program but in all the aspects of his leadership. He conceives his primary responsibility as "training some to train others for full-time discipleship." He sees himself as coach building up the team and a whole set of little teams within the team. Occasionally he plays on the team himself, but most of his time is spent in "equipping the saints for the work of ministry."

In the Christian education program E.P. works closely with the D.C.E. He makes certain that not only the Sunday school and the young people's groups but all the fifty-seven groups of the church "major" in Christian education; in other words, that every group in the church is first of all a *study* group, with "Christian fellowship" occurring as a by-product rather than being self-consciously pursued as an end in itself.

E.P. reserves for himself, and invests his very best in, certain educational programs, notably a continuous officer training course, the inquirers' class, and the confirmation class. He knows that while salvation does not come by much learning, it certainly does not come by much ignorance.

Shepherd

E.P. has been in every home in the church *once* and has let it be known that *ordinary* calling is ordinarily the responsibility of the assistant pastor and of the representative committee of ruling elders, deacons, and others. He works closely with this committee, training its members in the content and methods of calling and following their suggestions for his own calling in *extraordinary* situations — whether sorrow, joy or just significant change.

E.P. does a fair amount of counseling but steadfastly refuses to play either God or Freud to his counselees. Instead he enjoys excellent referral relationships with a number of representative specialists in the helping professions, most of them non-Presbyterians.

Administrator

Far from scorning administration (while spending most of his time in its practice), E.P. realizes the value of responsible administration both for the enhancement of the substantive work of the church and for its evident "pastoral dimension"; in fact, he has discovered that some of the most help-

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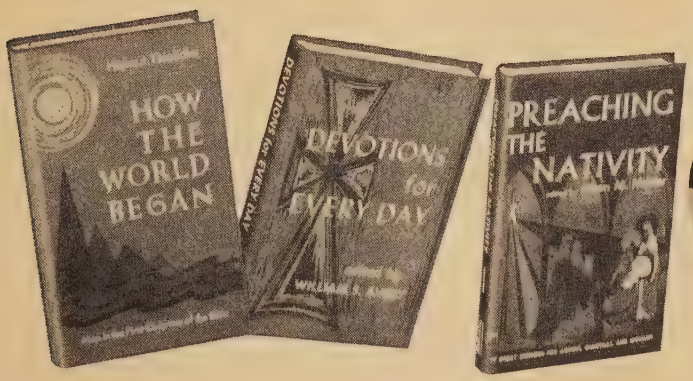
John R. Bodo *was born in Budapest, Hungary and received his education at the University of Geneva, Switzerland; Union Theological Seminary, New York; and Princeton Theological Seminary. An ordained Presbyterian minister, Dr. Bodo served churches in New York and New Jersey before joining the faculty of San Francisco Theological Seminary, San Anselmo, California, where he is now chairman of the department of practical theology.*



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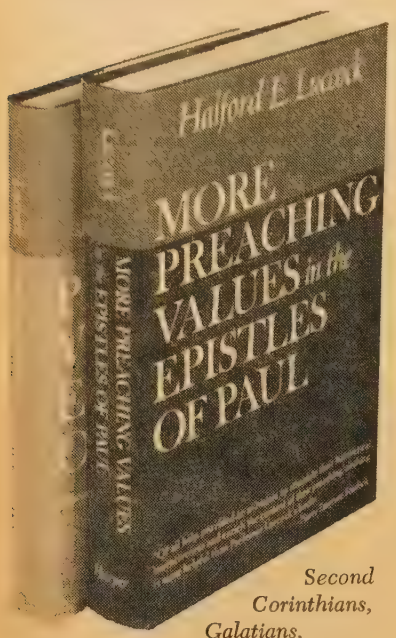

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ful informal counseling occurs in the course of the organizational work of the church.

As a matter of administrative principle, E.P. operates by delegation of responsibility, neither riding herd on his co-workers (paid or unpaid) nor making them feel abandoned by excess of nondirection. After passing the ball, he lets a body run with it, stumble with it, fumble it, allowing many a play to be lost for the sake of learning and growth, intervening only when the whole game seems to be at stake.

As for personnel policies (for persons paid or unpaid), E.P.'s homemade motto is: "A church is more than a business but it must not be run less humanely than a business." For this reason he has withheld his last three wedding "gifts" from Mrs. E.P. (who has more than enough hats as it is) and has used the money to give a specially inscribed copy of *The Church as Employer, Money Raiser and Investor* by F. Ernest Johnson and J. Emory Ackerman (Harper, 1959) to every member of the session.

Churchman

Realizing the dangers of our *de facto* clericalism, E.P. includes the session in *genuine* decision-making rather than using the finest men and women in the church as a corporate rubber stamp. Under his leadership, the board of trustees has been absorbed into the session and its functions assigned within the session's committee system. Thus clergy and laity, "spiritualities" and "temporalities" are both symbolically and operationally united.

E.P. has also been a ceaseless agitator within the bosom of the presbytery — the area judicatory — to the effect that meetings of this body be held at times when ruling elders can attend. As a result of his agitation, the presbytery has been growing more and more Presbyterian, with ruling elders participating in larger numbers and wielding wider responsibilities in the shaping of strategy for the church's witness in the area.

By the same token, E.P. has been active in the local and county councils of churches, together with a number of qualified members of his church.

As a *Presbyterian* minister, E.P. nevertheless does not "promote" the denominational program. He makes certain that the proper committees and work groups in the church secure and study the literature of the denomination and bring their findings to the session for discussion and action. The session, in turn, has educated the congregation to expect specific, documented justification for all items in the proposed church budget, both for the "local mission" and the "general mission."

In E.P.'s church there is little talk about "stewardship" and none about "tithing," but there is careful, forward-looking management, growing (though constructively critical) support of the world-wide mission, and motivation as well as specific direction for giving to nonchurch causes.

Community Leader

E.P. knows that the church exists for the world rather than vice versa. For this reason, his entire ministry is rooted in, and directed at, the secular community which surrounds the church. Concern for the community, for his true "parish" for the sake of which his church exists, sets the tone for all his work. This concern becomes specific in a number of ways: in his preaching; in the content of his church's group program; in his total "churchmanship."

E.P. regards the church (among other things) as a forum for the study and discussion of important public issues — especially local ones. He makes sure that no major problem or crisis which affects the community passes unnoticed by the church *qua church*. Rather than being afraid of "controversial issues," he welcomes controversy, knowing that without conflict the "ministry of reconciliation" is a fraud and a farce.

In the light of this conviction, E.P. would like to be in direct touch with every significant community organization and enterprise. He knows it would do him good. He also knows that it is impossible. Thus he has deliberately joined just two groups: a militantly conventional, *status quo*-minded service club and a militantly unconventional social action committee. He expects to vary these affiliations every three or four years, but always with this bifocal approach: one "safe," one "unsafe." In addition, he is active in the local organization of his political party and is willing to accept the resignation of several wealthy members of his church rather than surrender his civic birthright.

Person

E.P. does not have much time either for himself or for his family. He has long given up the notion of self-conscious "personal devotions" but derives profound satisfaction from a continuous discipline of biblical study *unrelated* to current preaching. He also tries to keep up his skill in *something* — from poetry to ping-pong — on a strictly *l'art pour l'art* basis (i.e. not because he works better afterwards but because he loves doing it).

As for the family, E.P. and his wife believe in Kahlil Gibran's admonition, "Let there be spaces in your togetherness." This spacing of their togetherness enables them and their children to enjoy each other more spontaneously and less compulsively. They do, however, vacation together and their vacation is, to all intents and purposes, uninterruptible.

The E.P. family do not suffer (much) from being a pastor's family, because E.P. does not confuse his service of God with service to the congregation — in the menial sense of the word. He has turned down the manse and uses his housing allowance to meet the pay-

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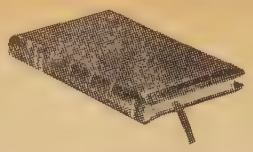

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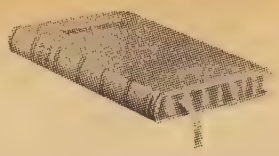

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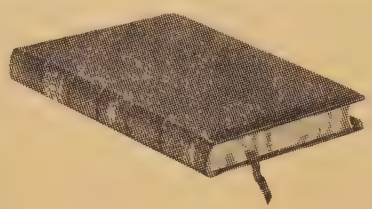

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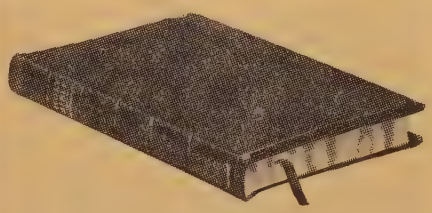

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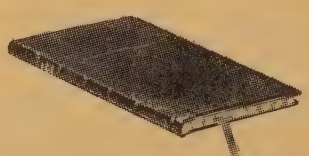

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ments on his house, with all the joys and sorrows of ownership common to most of his people. Mrs. E.P. is as active in the church as she would be — and should be — on her own merits and in keeping with her primary obligations. The four little E.P.'s are not model children — for which their father and mother daily thank God: they are quite normal and normally (i.e. fluctuatingly) interested in the Christian religion; but they do know that "Jesus loves me" not just because "the Bible tells me so" but becaus their father and mother love him — and them — so wisely and well tha they do not try to ram him down the throats.

Oh yes, there is fighting in the E.P household and reconciliation; becaus just as in the church, E.P. knows tha conflict is the very stuff of life; an so he and his loved ones have learne to "work" with conflict, both withi and without, and to live by God's grac one day at a time.

Book Reviews

A FAITH OF OUR OWN. *By Austin Farrer. World. $3.75.*

DR. Austin Farrer was chaplain of Trinity College, Oxford, from 1935 to 1960, and became dean of Magdalen College, Oxford, early last year. He was born in London in 1904 and educated at St. Paul's School and at Balliol College. He was ordained a priest in the Church of England in 1919 and has taught psychology and world literature while serving as chaplain at various educational institutions.

The first of his published works, *Finite and Infinite,* is recognized as a landmark in metaphysics. Among other books are his Bampton Lectures, *The Glass of Vision,* which studied the working of the inspired mind and supernatural revelation as an extension of the actual powers of reasoning; and his Gifford Lectures, *The Freedom of the Will,* in which the libertarian-determinist controversy is discussed with depth, clarity and freshness.

Dr. Farrer has received high praise from high authorities. *The London Times Literary Supplement* calls him "one of the most interesting minds of the century," and C. S. Lewis in the preface to *A Faith of Our Own* calls him "one of the most learned theologians alive."

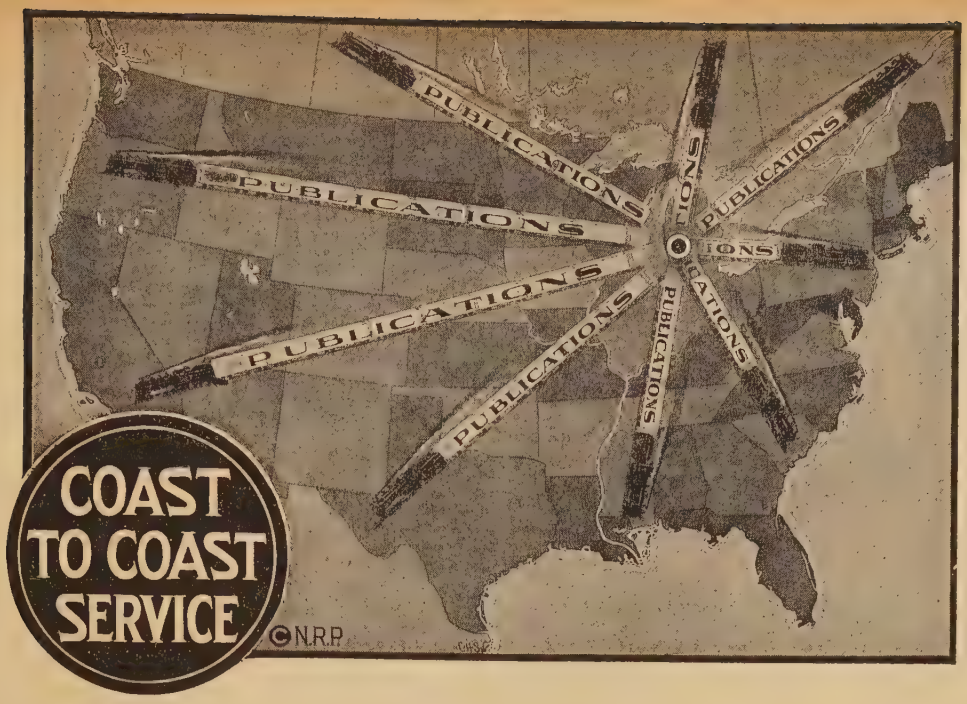
One understands the reason for the praise and agrees with it when he reads *A Faith of Our Own.* This book consists of thirty sermons delivered by the author before student and faculty audiences. They are marked by that unusual but so desirable combination of sound theology and literary freshness. As compiled, they cover the range of Christian belief, including such topics as "Christmas," "Forgiveness of Sins," "Christ Is God," "Christ's Atoning Death," "Pentecostal Fire" and "The Arithmetic of Death." In fact, every sermon comes to grips with some central Christian belief, grasps the reality involved and does so in a fresh and imaginative manner.

Contact is established with his audience by certain clear-cut references, and then deeper contact is also apparent in the thought process involved. He meets the mind and life where it i as the effective "apologist" must do but also moves quickly to the hear of the matter, and sometimes (t change the metaphor) from the foot hills to the heights above. He is true to the classic Christian insights, and they emerge constantly, yet he is also aware of modern thought and the questions it raises. He has the happy fac ulty of being aware without letting his awareness lead to compromise.

A few references and quotations will indicate the sharpness of insight and freshness of approach which are used. In "Christ's Atoning Death" he says, "If we consider how utterly undeserved it was, we call it grace; if we consider the cost, we call it atonement; if we consider the effect, we call it new life, redemption, sanctification." In "Christmas": "Mary was most blessed, because for her, the natural love of parenthood could run on unbroken into the love of that Son whom God had supernaturally given." In "Communion of Faith": "We have to go on our own feet indeed, but we climb together as Alpinists do, bound in one chain by the mutual working of common faith." In "Candor": "The grand error about intellectual integrity is the belief that it can be achieved by limitation of view, by scrupulous care in cleaning out the moat of an ivory tower, or cultivating the hedges around a fool's paradise." These references could be continued for many pages.

Dr. Farrer knows and uses that strategy the preacher must know and use to do his work well; namely, to use logic as far as logic will go and then to scale the heights with imagination. He must "demythologize" for his own mental well-being, and then build the "myth" back to make what are so easily "the dry bones of theology" live. Dr. Farrer knows and exemplifies this technique well.

As C. S. Lewis points out in the preface, "You will find nothing here about the Bombs or Sputniks." And such preaching is good from time to time, to balance the kind of preaching which grapples with our world-wide problems. In these sermons the gener-



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al pattern of life is assumed, and the framework of the faith is defended and brought alive. One does not feel the ache of the world's agony or the tension of its conflicting forces here; but one does enter intimately into the corridors of the mind and the quest of the inner life, and this is at last where we do come to "A Faith of Our Own." — *John J. Bunting, Jr., The Methodist Church, Newark, Del.*

JOHN WESLEY'S THEOLOGY TODAY. *By Colin W. Williams. Abingdon. $4.50.*

THE purpose of this book is to delineate the catholic elements in Wesley's theology and thereby to indicate the values of Methodism to the ecumenical movement. In other words, the author wants to show that Mr. Wesley belonged to the whole church, that his evangelical message is universal in its scope and applicable wherever there is sin and the possibility of salvation, and that the narrowing of Methodism into a sect is alien to its founder's spirit and contrary to all he taught and preached.

The pattern of development, or the arrangement of material, is that of the order of salvation as Mr. Wesley himself elucidated it through his preaching: (1) Prevenient Grace, (2) Repentance and Justification, (3) the work of the Holy Spirit in New Birth and Assurance, (4) Repentance in Believers, (5) Christian Perfection and (6) Eschatology. The stages are altogether psychological in the developmental sense so that there is a personal chronology from the first to the last. Yet, since there is more to Mr. Wesley's thought than stages on the way to heaven as men personally experience them, the author has interrupted his scheme with digressions on other major themes such as (1) Authority and Experience, (2) Original Sin, (3) the Atonement, (4) the Doctrine of the Church as well as a general introduction under the title of "The Catholic Spirit: Doctrine and Opinion." There is also a fascinating appendix showing the contradictory element in Wesley's opinion on the Church and Ministry especially in his relations with the Church of England.

The author is, on the whole, clear-headed in his exposition and provides many valuable and inspiring insights in peculiar opinions and particular doctrinal attitudes of Mr. Wesley. His chapter on the Atonement, in which he had to find Mr. Wesley's teaching largely through inference rather than explicit statement, is amazingly well done. It shows a mind at work.

Despite these occasional gifted insights and a clear style which is adequate for the theme, the book as a whole leaves much to be desired. It suffers by looking back at Mr. Wesley from the vantage point of contemporary interests and concerns. It misses altogether the genius of history which is to see a man as he was and place him among his own concerns and the great issues which he and his contemporaries faced, and to inspire the present to its tasks, which are never exactly like any others, by showing how the past handled its own. Consequently, the bibliography is poor in eighteenth century sources. Even Mr. Wesley himself suffers in places as not having been exhaustively employed in the treatment of a particular issue. For example, some of the key passages in *Notes on the New Testament* are passed over in the chapter on eschatology. Likewise, Assurance is too closely associated with the initial stages of salvation and justification rather than treated as Mr. Wesley used it to give a man knowledge of his spiritual condition in whatever stage of grace he might find himself.

The book, though far from adequate, is still useful, especially for Methodists who are concerned about the relationship of their church to the ecumenical movement, and for non-Methodists who wonder whether Methodism is a church or a sect. — *William R. Cannon, Dean, School of Theology, Emory University, Atlanta, Ga.*

THE WORD OF GOD IN THE WORLD OF TODAY. *By Hilda Graef. Hanover. $2.95.*

IT is a timely theme, *The Word of God in the World of Today.* It becomes doubly intriguing when you see the *nihil obstat* and *imprimatur* stamped upon the copyright page. It aroused the curiosity of this reviewer to see what a Roman Catholic author would do with the theme. The question uppermost in mind was: Will the weight of tradition allow the

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ord to speak freely in the "World Today"?

Before reading far into the book ne becomes aware that the author ts tradition weigh heavily in her pro- ouncements as she speaks of some the ill effects of "unrestrained Bible ading" and maintains that the Bible ust "be interpreted in close connec- on with the infallible doctrines of ne Church." Despite the bias in favor f the Roman Church which leads her misunderstand some of the salient eatures of Protestantism, this is a ood book. It deserves to belong in hat class of books which merits a econd reading.

It contains a number of very fine nsights, lucidly written. There is a good discussion of the image of God s the basis for the "indestructible dig- nity of man." In coming to grips with modern thought which is tempted o write off the validity of Christian truth as nothing but "facile optimism," she points out that "pessimism can be just as 'facile' as optimism" and brings out the source of joy in Chris- tian thought. "The man redeemed by Christ has within himself a source of everlasting joy," she declares, as it is one of the fruits of the Spirit. To counteract the prevailing mood of despair, she points to the cross, "not [as] a sign of death, but of life."

In her chapter on "The Mystery of the God-Man," she writes ably on the impact of Christ upon the conscience of mankind by throwing it in bold relief on the background of some as- pects of community life as portrayed in Plato's *Republic.*

The author touches upon secular messianism in a striking manner. Hitler, an apostate Catholic, and Stalin, a former aspirant to the Ortho- dox priesthood, "sought to realize old Christian ideas in an atheistic set- ting." They attempted "to transpose Christian concepts into a pagan key" when Hitler promised his people the millennium and Stalin endeavored to "realize the dream of the primitive Jerusalem community who had all things in common." — *Karl H. A. Rest, Salem United Church of Christ, Tonawanda, N. Y.*

THE RECOVERY OF THE TEACHING MINISTRY. *By J. Stanley Glen. Westminster. $2.75.*

THIS little book is built upon the Smyth lectures given at Colum- bia Theological Seminary, Decatur, Georgia. The author puts his finger on a grave weakness within the total task of the Protestant church. The theme is: Within the church "a strange subordination of the teaching function pervades its life, work, worship, and proclamation." Even the equipment, the places of emphasis in the church building, Dr. Glen points out, reveal an odd sense of values — the finery of sanctuary, the gadgetry of the kitchen, but the absence of maps and books, the bareness of the classrooms. Probing more deeply, he reveals that "the sanctuary has already subordi- nated within itself the wisdom which is the root of all that the classroom does," as if the sanctuary is only to inspire the worshiper, not to challenge him to search for meaning. The pul- pit, too, has lost its sense of teaching, for the preparation of the minister rarely includes a study of what is in- volved when we try to communicate truth. At bottom, this condition is due, Dr. Glen observes, to the "false separation of grace from truth," and the artificial separation of the recogni- tion of truth from the process of its communication.

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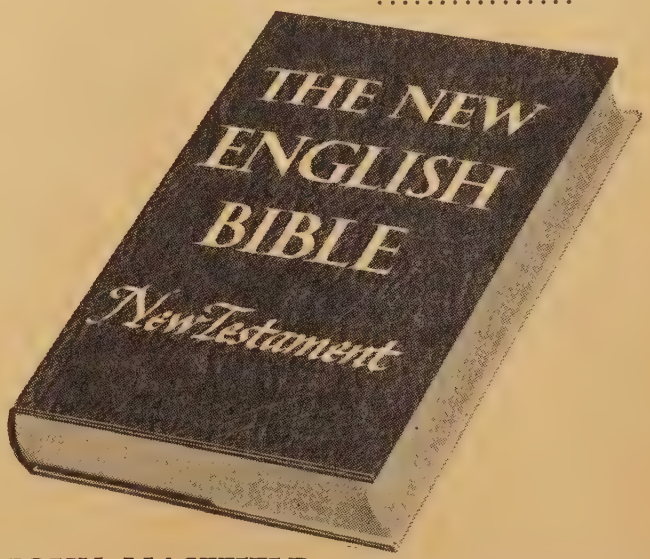

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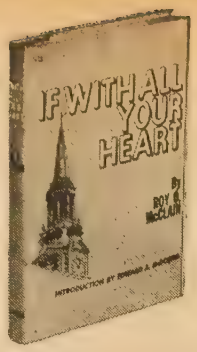

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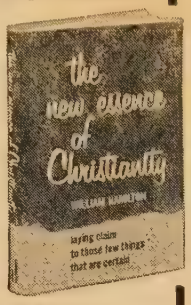

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gible content. Thus, the Bible is victim of the cult of simplicity on th one hand, and of the autonomous, "sc entific" commentary and exegesis o the other. How make the Bible rele vant to our times? How teach knowl edge of the past with a "prophetic consciousness of integrity"? Surely no by miscellaneous texts of a Sunday o by easygoing moralizing or mere chro nology of Hebrew history or unrelated Bible stories.

What is Dr. Glen's answer? As professor of education, this reviewe found most fruitful Dr. Glen's analysi of the Book of the Acts as an exampl of what he calls "Illustration of Prin ciples." By "principles" Dr. Glen means that knowledge is learned bes when it is held together by conceptua strands that are progressively devel oped for the learner to explore. Un derstanding emerges when the deed and the thoughts of men are seen with in the climate or ideology of their era

Few, if any, Sunday school texts de velop grand themes that sustain the lessons from Sunday to Sunday, from lesson to lesson. For instance, what holds the Acts together? The sublime and awful realization by the Hebrews that God did not reside in the Temple; then the devastating thought that he did not reside in their race; finally, there may be other wisdoms of God! These were momentous discoveries? Why? How did they come into being?

The author argues for a union of the teaching ministry and the preaching ministry. But this cannot be accomplished, he thinks, unless ministers view the Christian faith today within an ideology of secularism. All religious teaching, to be good, must be aware of this unique cultural circumstance.

If the public schools taught more of the kind of conceptual thinking that Dr. Glen suggests, (this reviewer would like to bring out) the church school would have more pupils skilled in dealing with religious content.

One hopes that some day every seminarian will be required to read this book as part of a course that would provide literal practice in organizing knowledge for the purpose of teaching it. The book moves forward with sustained clarity and with cumulative logic. — *George H. Henry, University of Delaware, School of Education, Newark, Del.*

NURSERY-KINDERGARTEN WEEKDAY EDUCATION IN THE CHURCH. *By Josephine Newbury. John Knox. $3.50.*

THIS book is a truly definitive manual on how to initiate, develop, sustain, and enrich a weekday nursery-kindergarten in a church. It can be used as a practical guide, a handy resource, and as inspiration. Its topics range from safety precautions, insurance, equipment, staffing to child development, mental health, special holiday celebrations, art activities, the Bible, interviewing parents, daily scheduling, lesson plans, evaluation of

wth. The author pours into this ok a lifetime of work in public edu- ion and in religious education. ymen who help run a church school, ectors of religious education, teach- of the very young in a church hool, workshop members, parents hose children go to a church kinder- rten, students in seminars on reli- ous education — all should find this ok very helpful. The book is a gold ine of teaching resources — pam- hlets, materials, recordings, story oks, poetry, songs, filmstrips. The on- minor shortcomings, for this review- are that there might have been more creative dramatics and the in- usion of several logs of lessons to how how many diverse activities may e organized for unity of effect. — *eorge H. Henry.*

THE CARE AND FEEDING OF MINISTERS. *By Kathleen Neill Nyberg. Abingdon. $2.50.*

THE PASTORAL CALLING. *By Paul Rowntree Clifford. Channel. $3.00.*

PROPHET, SPEAK NOW! *By Robert B. McNeill. John Knox. $2.50.*

THE Christian ministry, though centuries old, seems to be still undefined. Certainly no other profession is in such a continual state of explanation, and the amazing thing is that the books on this subject are getting better!

These three little gems, all "hit and run" works which strike all too deeply all too briefly, give a three-direction "fix" on the 20th century cleric. Taken together, they provide an interesting — and at times inspiring — perspective, from domestic privacy to office, pulpit, and sidewalk. Individually, each is worth more than the price.

In her commanding few chapters, Mrs. Nyberg steers quite clear of the overstrained theme of advice to parsonettes on frills and niceties, and deals straightly with the stance of romance in the manse. A chapter on "Saturday Night Before Sunday Morning" is so appropriate one feels it is overdue, like a long-awaited friend. Other chapters ring bells in the vicarage by their titles: "Fact and Fancy About Friends," "How to Unbend Without Falling on Your Face." Choice observations, e.g.: "A minister seems to need more love and affection than most men. This may be because he is constantly drained. . . ." (p. 134), have the ring of authenticity; and when she says, "It is to the advantage of the minister to be thoroughly married," she is quite willing to explain clearly what she means. This reviewer's loyal helpmeet gives her enthusiastic *nihil obstat.*

Somehow, British Baptists are hard to describe. First glance calls to mind a stereotype which one could distantly respect; deeper association unfolds pleasant surprises. Dr. Paul Clifford runs true to form by giving us a book which starts in familiar old refrains, but quickly weaves in refreshing and startling new themes. *The Pastoral Calling* gently leads the defensive, insecure parson into the blinding light of contemporary possibilities without heating up his guilt feelings — a major accomplishment in itself. Of special value is the study of the pastoral relationship, nicely free of the "ought" mood and sparkling with a reassuring "is."

Prophet, Speak Now! is Exhibit A in my display of Relevant Literature on the Ministry. A thoroughgoing southerner, who is a thoroughgoing Christian minister with both training and biblical honesty, writes on leadership responsibility in the problems of the South. What more could you want? In this case, more pages; 85 are simply not enough. Dr. McNeill gives a most responsible analysis of the Old Testament prophet and carries the unavoidable implications into the modern pulpit with admirable objectivity. One can almost feel the pressure of an undeniable ethic between his shoul-

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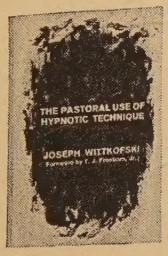

A GIANT STEP FORWARD IN THE HEALING MINISTRY OF THE CHURCH

The Author — Joseph Wittkofski — Director of Pastoral Training at Braid Institute — takes the lead in strengthening and enlarging the scope of pastoral counseling in his challenging new book. Just Published:

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The Pastoral Obligation in the Healing Ministry
Animal Consciousness, Self-Consciousness and Christ Consciousness
The Healing Power of the Christ Mentality
Hypnotism and the Functioning Pastorate
Is Hypnotism a Medical or Religious Phenomenon?
The Development of Confidence in the Subject
The Induction of the Trance State
The Giving of Suggestions to a Hypnotized Subject
Hypnotic Control and its Implied Responsibility
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—Dr. T. J. Freeborn, Jr. From his *Foreword*

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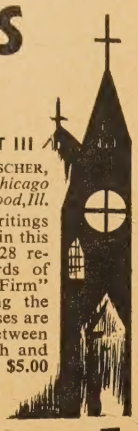

Volume 37 WORD AND SACRAMENT III

Edited and translated by ROBERT H. FISCHER, *Professor of Historical Theology, Chicago Lutheran Theological Seminary, Maywood, Ill.*

Two of Luther's most significant writings on the Lord's Supper are contained in this volume. Published in 1527 and 1528 respectively were "That These Words of Christ, 'This Is My Body' Still Stand Firm" and "Great Confession Concerning the Lord's Supper." Both of these treatises are a part of the continuing debate between Luther and his opponents in Zurich and Strassburg. $5.00

Volume 3 LECTURES ON GENESIS: Chapters 15-20

Translated by GEORGE V. SCHICK, *Professor of Bible Aramic, Cursory Reading and Old Testament, Concordia Seminary, St. Louis, Missouri.*

In this volume George V. Schick continues his fine translation of Luther's LECTURES ON GENESIS, one of the great classics in the field of theological literature. Luther comments in his clear and incisive manner on the biblical accounts of Abraham, Lot, Sarah, Ishmael and others and calls attention to what the Book of Genesis records about the destruction of Sodom and Gomorrah. $5.00

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der blades, and when the reader comes to: "The court's decision . . . was of the essence of pronouncements made twenty-five hundred years ago. The Supreme Court said it recently but the prophets said it first — the forced separation of peoples . . . is inherently unequal" (p. 51), he senses the writer has said something from a depth no Yankee can. By this time there is such a strong author-reader rapport that when the final chapter, "The Prophet and the Present Church Crisis" appears, the point is well made that the serious Christian has a very great deal to see and say, wherever he is. — *Wesley C. Baker, First Presbyterian Church, San Rafael, Calif.*

HOW TO INCREASE CHURCH ATTENDANCE. *By James L. Christensen. Revell. $2.00.*

THE minister or board chairman looking for a sure-fire recipe for filling the church pews will not find it here. Unless he's running a circus, there's some doubt if he would ever find it in any of the many books which have church attendance as their main proposition.

The author, Mr. Christensen, makes a conscientious attempt to put the matter of church attendance in a theological perspective. Chapter One is a theological analysis of the importance of church attendance. The actual suggestions (Chapter III) are consistent with his evaluation of the church as a companionship of those called out to serve.

In line with the current emphasis on motivation analysis, Mr. Christensen includes a chapter entitled "A Psychological Evaluation." The church as well as the "uncommitted backwash" or inactive members come under judgment. The author points out the church's responsibility to them and it is not the easy process of just writing them off as malcontents or soreheads. In this chapter there are some helpful charts which are more than vaguely reminiscent of the sociologist. This is not a criticism, but a plea for more emphasis upon a church's self-knowledge. How can it build a program, build attendance, or fulfill its function if it doesn't know its constituency and that of the community (by age and sex), by geographical location, the degree of participation by members in the church program and historical trends in giving and attendance. Only the lazy or superficial minister would ignore these basic studies. The book will pay for itself by the use of these charts alone. Warning: they are not quickly done.

I underlined many passages in this book. They include: "The church is a journey to heaven and back again to earth without loss of memory"; "The claim to be able to worship God alone in the open air, or the loneliness of a hilltop, or along a quiet stream is idolatry"; "To assert that one loves God but cares not to attend chur is like saying you believe in love b not in marriage and the home"; "T percentage of a church's attendance in ratio to the quality of its fellowsh and to the number of small fellowsh groups which provide opportunities f discussion, personal testimony, partic pation, acceptance and leadership "One strategy of prospecting which pregnant with possibilities in the ec menical climate, therefore, is f churches to exchange inactive membe lists."

Mr. Christensen, who, since finishin this book, has begun a new pastora in Enid, Oklahoma, has written handy, easily read and worthwhi book. The suggestions are not star ling or revolutionary. I wouldn't b surprised to see more than one sermo germinated by the reading of this 12 page book.

A nagging thought: Isn't it also po sible that when the church is reall the church, attendance might well d crease? — *Robert E. Peterson, Weste Hills Christian Church, San Antoni Texas.*

THE MINISTER'S HANDBOOK OF DEDICATIONS. *Edited by William H. Leach Abingdon. $2.00.*

FROM the time of his first religiou awareness, man has seen fit to se aside a wide variety of his handiwork as an embodiment of his devotion. N structure was too grand, no appoint ment too small to escape this universal passion. Granted, at times, man has lifted up the insignificant and pushed aside the essential, nevertheless, we are reminded that it is good that we have purposed in our hearts to build to the glory of God.

Hardly any structure or tool of the church is overlooked in this handbook of dedications as edited by William H. Leach from the pages of *Church Management*. As suggested by the editor, most of the dedications will serve as springboards for litanies to suit an exact situation. Others may be used verbatim.

The book contains fifty-five services divided into three sections: Building and Site, Furnishings and Equipment and Other Dedications. A handy reference volume is this. However, one might wish that more than a mere compilation of services were included. Surely there is more to a dedication than a litany. I would like to have seen a chapter devoted to the setting of the litany; for example, the other elements of the service, suggestions for preparation by the congregation, and perhaps above all, the meaning of dedication. For in reality we do not dedicate a "thing." But we do dedicate ourselves. Is it not possible that a church therefore ought to be "rededicated" in each generation?

This points up another weakness in many litanies. The congregation is too often relegated to little more than the

e of an unimaginative parrot. So ny of their lines are mere repetition. is is true of many of Dr. Leach's ected litanies.

A strong point in the listed dedica- ns is the apt use of Scripture, and I were to pick a favorite, it would the first one in the book which, with inor exceptions, is a medley of Scrip- re verses especially applicable for a ound-breaking service.

An interesting dedication is the first rson farewell message from a mort- ge. It might well be used, with but change of tense, at the beginning a mortgage period.

The third section would have been ore valuable had a larger number f services been included. It seems an nbalance to relegate the dedication f so-called "secular" buildings such as home and a business to minor roles. n fact, these might well form a major ection of the book thus calling our ttention to the fact that it matters ittle our dedication of church build- ngs, organs, hymnals, etc., if our peo- le are not also dedicated at home, at chool, at play and at work.

Dr. Leach has saved us all a consid- rable amount of time we would spend thumbing through old issues of *Church Management* for the dedication serv- ices we will surely need and use. — *Robert E. Peterson.*

PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR. *By Donald F. Rossin and Palmer Ruschke. Donald F. Rossin Co., Inc. $5.00.*

ONE of the humorous slogans making the rounds is "Well, now that we're organized, what do we do?" For the pastor this is always a tantalizing dream but never a real possibility. Our slogan is more likely to come out: "We've got so much to do, will we ever get organized?"

This coauthored book, now in its second edition, has a lot to say about efficiency, organization and saving time. There has never been a pastor for whom these words were unnecessary. It is not enough to work diligently but without efficiency. The Lord's work demands more than a dedicated haphazardness. It is the confidently stated hope of Messrs. Rossin and Ruschke that by applying the principles outlined in this book the pastor will "gain time for greater and more important work and for the finer things of life." After reading the book I'm not certain whether the outlined principles will accomplish this — or an efficient secretary.

There is profit in this book for the minister who is sufficiently oriented to his task to avoid chaos in his daily schedule or the other extreme of spending all his time efficiently working the mechanics of a system.

One senses a sincere desire on the part of the coauthors to bring order out of a canonized individualism through a systematic approach to the stewardship of time. But the book is not the end of the resources or the authors' desires. Free samples of materials mentioned in the book (from the Dewey Decimal Classification folder sets and binders to index tabs and filing cabinets) are offered along with Mr. Rossin's address where they may be purchased.

Classification, filing, indexing and even sermon mechanics are major sections in this 176-page book. Of special interest to some will be Chapter VI which lists alphabetically over 1700 entries, mostly religious, "each with the official Dewey or a suggested classification number."

All of us have the same amount of time. However, those who use at least some of the suggestions of this book will make it do double purpose — and more reliably than daylight saving time, too. — *Robert E. Peterson.*

CORRECTION

The book, *The Eucharist and Liturgical Renewal,* edited by Massey Hamilton Shepherd, Jr., reviewed by R. Deane Postlethwaite in the July issue of The Pulpit was reviewed under the title, *The Liturgical Renewal of the Church.* The latter title served for an earlier collection of essays on a similar theme. The price of the newer volume is $3.00. We thank the Reverend Robert E. Eicher of West Milford, New Jersey, for calling this to our attention.

Pulpit Calendar

Nov. 1 — All Saints' Day.
Nov. 2 — All Souls' Day.
Nov. 3 — World Community Day.
Nov. 5 — 24th Sunday after Pentecost.
Nov. 12 — Stewardship Day.
Nov. 19 — Thanksgiving Sunday.
Nov. 19-26 — Share-Our-Surplus Week.
Nov. 23 — Thanksgiving Day.
Dec. 3. — 1st Sunday in Advent.
Dec. 10 — Universal Bible Sunday; 2nd Sunday in Advent.
Dec. 17 — 3rd Sunday in Advent.
Dec. 24 — 4th Sunday in Advent; Christmas Eve.
Dec. 25 — Christmas.
Dec. 31 — New Year's Eve.
Jan. 1 — New Year's Day; Festival of the Christening.
Jan. 6 — Epiphany.
Jan. 7-14 — Universal Week of Prayer.
Jan. 7 — 1st Sunday after Epiphany.
Jan. 14 — 2nd Sunday after Epiphany; Missionary Day.
Jan. 21 — 3rd Sunday after Epiphany.
Jan. 21-28 — Church and Economic Life Week.
Jan. 28 — 4th Sunday after Epiphany.
Jan. 28 – Feb. 4 — Youth Week.

insurance companies— STOCK or MUTUAL?

by Andrew Hobart
President,
Ministers Life & Casualty Union

Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

STOCK COMPANIES are organized by stockholders who furnish the necessary funds to start and maintain the business, reaping any profits earned. They control the company.

MUTUAL COMPANIES basically are cooperative associations of people who wish to furnish protection for themselves and their families. As "owners" they share in the profits earned from year to year, which return to them as dividends. They have a voice in electing directors who control the company for them. Ministers Life is such a company—a mutual insurance company organized and directed by clergymen for clergymen.

Each year before our annual meeting, policyholders are invited to attend, hear reports, take part in the business, and elect the men they wish to see form the business policies of Ministers Life. Ballots are sent so that those unable to attend may cast their vote through the mails.

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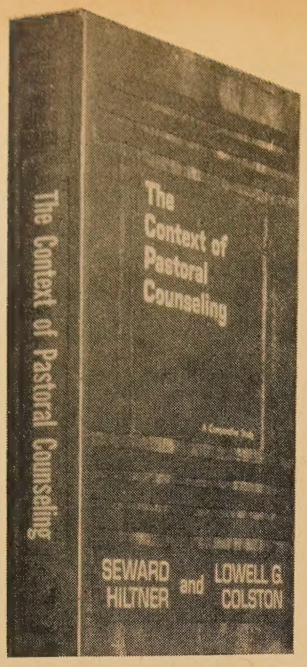

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